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## THIS MONTH

THERE'S a wide variety of reading material in this May issue, and, judging from what we know of you, we think you're going to like what you see.



Mavrodes

For example, George A. Mavrodes starts things off with some comments on what is being done—and not being done—for adults in our Sunday schools. This will be an eye-opener for many of our readers. Just a personal note on Mr. Mavrodes. He has contributed to a number of Christian periodicals in the last several years, and with a couple of degrees already to his name he is busy working toward a third—as graduate assistant in the department of philosophy at the University of Oregon.



Freed

Paul Freed gives a thrilling account of his journey behind the Iron Curtain and back. We won't say any more, but if you want a first-hand glimpse of how Russia looks to a Bible-believing Christian, don't miss it!

For another kind of journey, we invite you to turn to the true missionary adventure story "African Trek" by Martha Wall. You'll find Miss Wall has the same ability to make you feel that you are seeing her African compound first-hand and sharing in her problems.

A few months ago John R. W. Stott took a brief respite from his duties as rector of All Souls Church in London to visit the States. While here he gave a highly instructive talk on Bible metaphors which many of his Chicago audience of four or five thousand will remember for a long time. Mr. Stott is not only a charming speaker but an excellent teacher of the Word, and we're glad to share some of his thoughts with you in "What Are Christians Like?"



Stott

Arthur Hedley also from England has been writing for Moody MONTHLY readers for several years. He was led to Christ in a mission hall when he was thirteen, and later called to preach. Then World War I intervened, and after a period of military service, he completed his training and entered a pastorate. Some years afterward, injuries received during the war so affected his speech and hearing that he was obliged to resign his pastorate. It was then he began his present ministry of writing.

One of the most moving pieces we have seen in a long time is Viola Scherer's "I Failed My Son." We are very happy for this accent on Mother's Day, because we feel certain that not only mothers but all who are in any way responsible for young people will take a long, hard look at their own lives after reading this poignant, personal account.

Moody Monthly



MAY • 1957  
Volume 57 • No. 9

# MOODY MONTHLY

THE CHRISTIAN SERVICE MAGAZINE

WILLIAM CULBERTSON  
editor-in-chief

WAYNE CHRISTIANSON  
executive editor

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### THIS MONTH'S COVER

Once more it's almost Bible camp and conference time, and perhaps already you've begun to think of quiet scenes like the one on this month's cover. That photo, by the way, was taken at beautiful Hume Lake, Calif., scenic center of Hume Lake Conference, and one of the scores of camps and conferences listed for reference in this issue.



cover courtesy

HUME LAKE

CONFERENCE

youth supplement

cover by

BILL GEIDT

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WILLIAM BOYLE, publication manager

GRACE BOMAN, production manager

Alfred Campbell and Violet T. Pearson, assistants to the editor  
Lawrence Zeltner, assistant circulation manager

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*Out of the*  
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**Flying Days**

IT was a day for flying kites. The clean whistling wind lifted the gray sea gulls turning and gliding high above the alfalfa field. "Must be a storm brewing; they're in from the ocean," thought Mommie, enjoying the ease with which they slid down the shoulders of the wind.

"Here," said Tad, pushing a tangled bunch of string into her hands. "It's all mixed up and I gotta fly my kite. It's a keen wind and the other kids are out. But this string—it's all messed up and I don't even know where is the beginning. And anyway, I gotta paste up a hole in my kite and Pogo went and stepped on the thin balsa strip and cracked it, the dumb cat!"

Mommie looked at the grimy tangled string, glanced at the eager face of her nine-year-old and refrained from saying what she had in mind. Sitting there by the fire, she pulled at one bit and then another trying to find which was the beginning or the end. Finally a long piece got straightened out and was neatly wound. Then followed a tangle which only knotted the more each time it was pulled.

"Why didn't you keep this untangled and wound up right, Taddie? It's about impossible! And the thing is, when there's a chance to fly you can't because you're all gummed up."

"Well, I didn't tangle in on purpose! It sorta got mixed up a little bit at a time and I didn't think about it much. Anyway, I know you can undo it," he answered, cutting generous strips from the roll of adhesive tape.

Mommie winced, but said nothing. A few cents worth of tape is small cost for the joy of sailing a kite and feeling it tug and lift with the wind.

She remembered the kites her own father had made; tall they were, as tall

This monthly feature appears simultaneously in Moody MONTHLY and *The Doorstep Evangel*, which is published by Dr. Willard M. Aldrich, Box 1, Vancouver, Wash. A collection of these articles is published in book form under the title, *Musings of a Mother*. Copies may be obtained for 35 cents each at your Christian bookstore or from the Moody Bookstore, 820 N. La Salle Street, Chicago 10, Ill. (Add 15 cents to mail orders for postage and handling.)

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as a man. Sometimes the children would be allowed to catch hold of the strong cord out beyond the reel, and try as they would they couldn't pull in that great flying thing.

But Daddy could, even though he had to stiffen his legs, dig in his heels and brace himself to wrest the great kite from the clutch of the wind.

"And then I gotta have some stuff for the tail. Can I tear up this old dish-towel?" he asked, holding up a ragged one with Milk-Flo written across it in faded letters. "We get more o' these up at the barn all the time," he remarked, tearing neat strips and knotting them together.

"How ya comin' with the string? Boy, I'll betcha you're the best untangler in the world." ("Not really," thought Mommie thinking of Another.) "Man, but that's gonna be about three hundred feet. Boy, that'll sail 'em; it sure will! I shouldn't o' got so tangled up but you know, you just don't think it's gonna get so bad so fast. And you don't like to stop and always be untangling stuff."

"No you don't," thought Mommie. "And it's not only string that gets tangled, either! But it sure acts like string when you try to undo some of life tangles. You get one part straightened out and it tightens up someplace else. And then comes a time when you really could fly, soaring high on the great winds of God's heavens, but you can't because you're all tangled up."

"The more you try to untangle it, the worse it gets. There's only one thing to do and we know it. Yet why are we so slow to say, 'Dear Lord, I've tangled things up so badly that I don't know which is the end or the beginning. I'm not free any more. Will you untangle it for me, straighten it all out, clean it all up and set me free to soar again? And Lord, will you do the guiding and the flying—the reeling out, the reeling in? Will you take my life and keep it all untangled?'"

"OK, Mom, thanks so much. I'll betcha this kite'll go clean up to those first clouds almost. Thanks about a million." And the shining of his eyes was the glowing of his warm, loving heart.

Moody Monthly

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# NEWS REPORT

EDITOR. CHARLES T. LAMPMAN

*worldwide news  
for and about  
Christians*

## At the Gaza Strip

*This on-the-spot account of the evacuation of the Gaza Strip March 7 was written for MOODY MONTHLY by Sidney Correll, director, United World Mission.*

Today I had a front seat in history! I saw the evacuation of the Gaza strip. This little piece of emotion-packed real estate is about the size of a Texas cattle ranch, twenty-five miles long and five miles wide. However, this land has a pedigree that goes back to Genesis 10:19 when it was the home of one of the grandsons of Noah.

Standing on a small grass-covered bluff overlooking the rolling flats of Gaza I thumbed through my Bible and read the story of Samson and Delilah in Judges 16: 21-31. Here stood the pagan temple of Dagon. Here it was that Samson "slew at his death more than they which he slew in his life."

Then I remembered reading that Joshua did not complete the command of the Lord to drive all the Philistines out of the Promised Land, and right here in Gaza "Judah could not drive out the inhabitants of the valley, because they had chariots of iron!"

Chariots of iron! I had to scramble out of the way because the chariots of iron—tanks, half-tracks and trucks—were roaring down the road, out of the Gaza strip and back to the frontier of Israel.

On October 27, 1956, when the hard-hitting small Israeli army swept across 120 miles of Sinai desert, one portion turned west and cut off the Gaza strip. This Gaza strip had been the base for the Fedayeen suicide raids, and here in Israel it was easy to understand their reluctance to quit this strategic land.

Without benefit of ceremonies, the Israelis packed their equipment, mounted their half-tracks and jeeps and moved down the road. Only on one jeep did the Israeli flag fly. I asked one soldier how he felt. "I was not sadder on the day my father died," he answered.

Following the army on our way back I was impressed by the border settlers who watched the departing forces grimly. There were few smiles on the faces of those who were standing along the road. Now, once again the watchtower would be manned, and the search lights would sweep the darkness at night, for this portion of the Promised Land again would be "Fedayeen country."

## Air Force Still Defers Action on Academy Chapel

What the interdenominational chapel planned for the new Air Force Academy at Colorado Springs, Colo., should look like has been a subject of controversy ever since the architects' first concept was submitted two years ago. Officials have again postponed decision on a design.

Secretary of the Air Force Donald A. Quarles flew from Washington to the academy site last March. He was joined by four major generals and other officers on a panel set up to pass on a new set of plans—the sixth since the original was rejected. Some of the nation's leading architects also flew from Cambridge, Philadelphia, Atlanta and Los Angeles as consultants. Result: A hope that churchmen would agree upon a model which Secretary Quarles considered "inspiring" before classes begin on the new campus next year. The new concept is said to adhere to conventional church design, but still lacks a steeple.

## Catholic Unit Urges CBS to Revise Controversy Policy

A leading Roman Catholic laymen's organization called on the Columbia Broadcasting System radio network to revise its policy on religious programs to permit discussion of "important moral and religious issues of our time." Martin H. Work, executive director of the National Council of Catholic Men, made the recommendation in a letter to Arthur Hull Hayes, president of radio operations for CBS.

The letter was prompted by CBS's cancellation of a discussion on "Protestant-Catholic Tensions," by Thurston Davis, editor of the weekly Jesuit review *America*. The Davis talk was originally scheduled to be broadcast on the CBS "Church of the Air" radio program. The talk included discussions of Catholic views on such topics as birth control, movie censorship and buses for parochial school pupils. It was printed in a recent issue of *America*.

## Senator Morse Tells of Protestant Woes in Colombia

Senator Wayne Morse (D-Ore.) took the floor of the Senate last March 1 in order to draw public attention to the "difficulties which many United States Protestant missionaries have experienced, and regrettably are still experiencing, in Colombia." Senator Morse is chairman of the Sub-committee on South American Affairs of the Senate. Senate interest in the matter has been stirred by thousands of letters from American evangelicals.

This speech represented the first public recognition of the problem by the U.S. Senate. Senator Morse stated that he would maintain a "close and constant interest in the matter," and that if necessary his committee would meet later in the year to "discuss the question of our relationship with Colombia."

## FACES AND FACTS IN THIS MONTH'S CHRISTIAN NEWS



Archaeologist Joseph P. Free (right) receives alumnus honor from headmaster.



Ghana's new Prime Minister calls for prayer. African Challenge photo



Richard W. Moll, faithful Sunday school teacher, and painting received as award.

• DON L. MARSH, director of a radio program of morning meditations, is celebrating the 25th anniversary of his program heard over WAAT Newark, N. J., since April, 1932. Pastor Marsh has been associated with the program all but one year of its history and has been director since 1937. "Morning Meditations" is the oldest broadcast on WAAT and is heard daily.

• HOWARD O. JONES, pastor of Smoot Memorial church, Cleveland, Ohio, reports much blessing in evangelistic meetings he has been holding in West Africa since last January. The Negro pastor went to Africa at the request of the Sudan Interior Mission. Radio stations and newspapers have featured his meetings. Pastor Jones went to Africa hoping that his campaigns would help break down prejudice against American Negroes going to Africa as missionaries.

• HOLLINGTON K. TONG, Free China's ambassador to the U.S., reports that "half the Christians in China have refused to obey" communist government directives and are "conducting their worship services in secret." Despite severe persecution, he also reported, Christian missions are "thriving" on Formosa. There are, the ambassador said, six times as many Christians on the Nationalist-held island now than prior to World War II—approximately one quarter million out of a population of ten million.

• JOSEPH P. FREE, head of the Wheaton College archaeology department, was honored early in March by the Stony Brook School as "Alumnus of the Year." Dr. Free was a member of the Class of '28. Headmaster Frank E. Gaebelein presented the citation to Dr. Free (see photo above) at a special Cum Laude Society initiation service in the campus chapel. Three students were elected to the society and eight others received certificates of merit at the same service. In presenting the citation, Dr. Gaebelein alluded to Dr. Free's many exploration trips and Holy Land studies which help to confirm old Biblical accounts termed "legendary" by liberal scholars in recent generations. He especially commended Dr. Free on the publication of his textbook *Archaeology and Bible History*.

• JACK MURRAY, president of Shelton College, Ringwood, N. J., reported that "God has helped Shelton College. Now for the first time the school is free of any bank mortgage." This report came after friends of the school had rallied to its support in the face of an urgent need for \$200,000 to redeem a bank's demand mortgage. Virtually faced with no alternative but to close the school, Dr. Murray and his board of directors made known their plight and trusted God to supply their need. In five weeks and just in time to meet the bank's deadline last March the entire amount needed had been given or loaned to the school. Next step for Shelton is to convert a large portion of the industrially valuable 1187-acre campus to cash for operational expenses.

• KWAME NKRUMAH, Prime Minister and leader of the new British Commonwealth nation of Ghana, hushed the wildly cheering crowd gathered to celebrate the new independence of the Gold Coast (see photo above) to give thanks to God for the freedom of the little country and to stress the need for asking His guidance for the future. He then led the people in prayer. Later, asked whether missions would be able to continue under the new regime and if missionaries would still be invited into the country, Nkrumah said, "Absolutely. We are what we are today because of them. Why should we send them away now?" (Item: Of the 5,127,000 Ghanans, 3 million are pagans; 800,000 are Moslems; 700,000 are Protestants.)

• ELLWOOD A. VOLLE of Davison, Mich., has been appointed president of Roberts Wesleyan College, North Chili, N. Y., a senior college of the Free Methodist Church. This appointment of a successor to Dr. Merlin G. Smith, whose retirement becomes effective next June 30, was made by the Board of Trustees.

• RICHARD W. MOLL recently completed sixty-five years of teaching in the Sunday school of Trinity Evangelical Congregational Church, Frackville, Pa., and was honored with the presentation of a painting (see photo above). In addition to teaching, Mr. Moll was class leader for fifty-two years.

### "Hymn Festivals" to Honor Charles Wesley

The 250th anniversary of the birth of Charles Wesley will be celebrated during 1957 by Methodists and others throughout the world. There will be "hymn festivals" in many cities, and Methodists around the world will be called to sing Wesley's hymns. The World Methodist Council, which conceived the idea for the observance, has asked the Methodist General Board of Evangelism to spearhead it.

Charles Wesley, brother of John Wesley, founder of Methodism, wrote about 6,500 hymns, including "Jesus, Lover

of My Soul," "Love Divine, All Loves Excelling" and "Hark, the Herald Angels Sing."

### Ontario to Test Canadian Sunday Law

Three metropolitan daily newspapers, a government-owned radio and television network and a private radio station in Canada were charged late last March with violating the Lord's Day Act, a Federal statute passed in 1906. The act bans performance of many types of work and the conduct of business on Sundays, with certain exemptions for labors of mercy and

necessity. Penalties call for fines ranging from \$1 to \$500.

The *Toronto Telegram* began publication of a Sunday edition last March 17, despite protests from many churchmen and the Lord's Day Alliance. More than 350,000 copies were sold. Attorney General Kelso Roberts said the Ontario Provincial Government had decided to press a test case against *The Telegram*.

Mr. Roberts also consented to prosecutions against *The Globe and Mail* and *Toronto Star*, the *Telegram's* rival daily newspapers, and against the Canadian Broadcasting Corporation and the Toronto Broadcasting Company, which operates radio station CKEY.

Previously, strict enforcement of the Canadian Lord's Day Act which prohibits unnecessary labor on Sunday, was fought vigorously by several religious groups. Leading the protest was the Seventh-day Adventist Church which contends that "freedom of religion gives us the right to work on Sundays." Of Canada's eight million Protestants, only 21,000 are Adventists.

### British Lords Retain Hanging as Death Penalty

A government bill to restrict the death penalty in Britain to types of murder likely to endanger public order was passed by the House of Lords last March. Already approved by Commons, the bill required only formal royal assent to become law.

The types of murder that will still carry the death penalty include murder committed in the course of theft, in resisting, avoiding or escaping from arrest, or by shooting or causing explosions. Those who kill a second time or murder a policeman or prison officer also will be liable to the death penalty. Other murderers will be liable to life imprisonment.

### Delay Return of U.S. Missionaries to Egypt

The majority of requests to the U.S. State Department for permission to re-enter Egypt are still unanswered, according to American mission workers who are trying to resume their work in that country. Many who were evacuated at the height of the crisis are being told by Washington that their return is "not yet in the national interest." Most of those who have been permitted to go back to their posts are medical missionaries and technicians. "Nevertheless it is only a trickle so far," Dr. Roland W. Scott said, "when you think that under normal conditions several hundred Americans live and work in mission schools and hospitals in Egypt."

Dr. Scott, who is executive secretary of the Joint Office for the Southern Asia and Near East Committee of the Division of Foreign Missions, described the situation in Egypt as "settling down." No American church properties were damaged, he reported, and there was no loss of life. While the British and French church properties were sequestered by the Egyptian government and their bank accounts frozen, Dr. Scott said that all American mission properties were at least partially manned during the recent conflict.

### Roundup of Significant News Briefs

Northern Baptist Theological Seminary plans to spend \$1,250,000 to develop its campus on Chicago's West Side. Ground will be broken this month for a new chapel, a new administration building and several apartment buildings.

A new church-related school—Northeastern Christian College—will be established on a former fashionable estate near Philadelphia, Pa., by the Churches of Christ denomination which already has eleven other colleges in the U.S.

The Japan Bible Society is training forty colporteurs in a program designed to help achieve the goal of two million sales of Bibles or Scripture portions during 1957. The plan also calls for the establishment of 500 Bible counters in various types of stores and shops.

In Ceylon, Billy Graham's "Hour of Decision" broadcast has been canceled by the government, and all other Christian broadcasts are expected to be eliminated by the end of this year.

British educational missionaries are returning to Jordan, but

none have gone back to Egypt, according to the Church Missionary Society.

The *New American Jewish Year Book* estimates the world's Jewish population at 11,900,000—a slight increase over last year. About 6,000,000 live in North and South America; more than 3,000,000 live in Europe, while Asia has more than 1,750,000. About 600,000 are in Africa and 58,000 in Australia and New Zealand. The Jewish population of the United States was put at 5,200,000.

### Special Graham Campaign Report

Following his four-night invasion of the Yale University campus where he was a guest preacher at the annual Yale Christian Mission last February, Evangelist Billy Graham went into seclusion where with one or two exceptions he will remain until May 15 when the New York Crusade is scheduled to begin in Madison Square Garden.

His team, however, and a staff of thirty persons remained very much in evidence, working at fever-pitch in New York City offices which have been enlarged twice in the past two months. Plans call for another twenty full-time staff members when the crusade opens. In the meantime, the never-ceasing tinkle of telephones on the nine-line switchboard could easily convince a visitor that the crusade had already begun.

Answering some who say they see very little promotion out for the crusade, one team member declared, "Wait till May 1. We've got a 'Sunday punch' coming. We're using billboards, radio and TV. Every New Yorker will know the crusade is on then."

Jerry Beavan, Billy's personal representative in New York since his resignation as public relations director for the Billy Graham Evangelistic Association last February, reported that for weeks now not a single mail has failed to bring correspondence from the U.S. and many foreign countries requesting press accreditation for the meetings. He feels that the New York Crusade will be the most completely covered campaign in Graham's history.

The tremendous prayer support from Christians around the world, Beavan said, has particularly impressed Mr. Graham. Three shipments of prayer reminders have been exhausted and hundreds of thousands of Christians have promised to pray for the meetings.

Dr. Ralph W. Mitchell, team member and spiritual counselor for the crusade, feels that "God is going to do great things in New York City." He also feels that in the past many persons had been "passively against" Graham, but he pointed to the "success over great obstacles" of the crusades in London, Glasgow and in cities throughout the U.S. "There will be many New Yorkers who will go to Madison Square Garden on May 15 and the months following out of sheer curiosity, who will experience a miracle—the miracle of salvation through Jesus Christ."

Beavan also pointed to several other features of the New York crusade. (1) A counselor training program which is the biggest in Graham's history—well over 4,000 persons are being thoroughly trained to deal with converts and others making decisions—greatly exceeding the 1,700 used in the London crusade. Heading this counselor training program are Charles Riggs, Lorne Sanny and Don Rosenberger. (2) An entire department assembled under the direction of Lane Adams, a graduate of Columbia Theological Seminary, for reaching stage, radio and TV personalities in the city during the crusade. (3) A new completely staffed hospitality department under the direction of Martha Haymaker to take care of individuals and delegations who have signified their intention to stay in New York City during the crusade. (4) A steadily mounting file of requests—now reaching the half million mark—being processed by Walter Smyth, director of delegations and reservations.

If blasé New Yorkers were not as yet talking about the huge, city-wide campaign, it was still early and the "Sunday punch" of the promotion drive was still to be unveiled. Meanwhile to those who knew, the assurance of keen interest from mushrooming numbers of praying people in distant places augured better for the crusade than New Yorkers realized.

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# OFF the RECORD

by bill pearce



» What say we ANDERS SINGING THE GLORY ROAD, and other Negro spirituals, among which read *Ain't that Good News?* and *Oh, What a Beautiful City*.

A man can't be an introvert and sing "The Glory Road," along with others here as Bill does. It takes a good voice, some dramatic ability, a good ear, some interpretive talent and a good accompanist. Mr. Anders has all these and then some. The fact that several of the numbers will be unfamiliar to many could be a deterrent here. Also, the fact that the album features all Negro spirituals puts it into the realm of specialties. You like it or you don't. I did.

Bill Anders comes from the deep South, and it's plain to be heard that he learned the spirituals by first-hand acquaintance, and with the technical know-how vocally has been able to produce this group of songs as such. The entertainment value is up in the album. Give it a whirl at thirty-three and a third.

» Who owns your face? Have you heard the story of the postage stamp? Do you know why the first train whistle was invented? Well, perhaps these questions aren't quite as weighty as what to do in the Far East, or how to pay the national debt, but I'd venture to say there are some real young folks around your house who would be utterly fascinated to discover the answers to the initial questions posed here. Wendell P. Loveless tells all—in addition to relating, with the aid of Shirley Copeland and special sound effects, BIBLE STORIES FOR BOYS AND GIRLS. Songtime Children's Records, by Singspiration, could be the answer to what to do with junior after school.

The Singspiration Sunshine series and Storytime series are the objects for review here at the moment. Herman Voss at the organ backs up Uncle Ben (Loveless) with some very delightful and attention capturing stories and songs. Albums 1-H to 12-H are the numbers; Singspiration Records, Station C, Grand Rapids, Mich., the address. Try your local store first. These records are small, unbreakable, and can even be sailed through the air with hardly any harm. A very practical feature.

» Just a thought as we bow out here—if you're getting tired of today's pop music you hear on radio all the time, may I remind you that there is more good sacred music via quality recordings available than ever before. Your record player can be a real companion, and the bearer of much inspiration to you. More turntable talk next month. Over and out.

# memo

## TO THE READER

Dear Friend:

About a month ago now your postman should have dropped an oversized envelope into your mail box . . . with a dozen colored stamps inside!

The stamps, by the way, were no ordinary buy-at-the-post-office variety. They were your invitation to send for one or more attractive Christian pocket books free as part of MOODY MONTHLY's annual reduced price offer (see pp. 35).

Just in passing, you may be interested to know that the reduced price offer begins to trouble our business office long weeks in advance, at least by the Christmas holidays. In fact it poses the kind of problems which may well make our Publication Manager poised a fork above a piece of New Year's Day mince pie and suddenly go dreamy. From then on there are literally dozens of problems to solve, there are letters and leaflets to write, envelopes to choose. And much, much more.

But the reduced price offer in our thinking is well worth the trouble. First, because for many years it has been an appreciated boost to many, many families. Thousands of readers who otherwise might feel they could not afford MOODY MONTHLY take advantage of this short-time offer.

Along with this, we find that with extra incentive as provided by the free Bible conference vacation plan, great numbers of Christian people can be introduced to MOODY MONTHLY at the bargain rate. And many of them will stay in years to come. All this adds up to further growth and the basis for a better MOODY MONTHLY.

Let's admit while we're about it that we've had a lot of satisfaction in helping put folks in touch with the means of personal blessing—in the form of books and smaller gifts sometimes; in providing a way where others could be refreshed at the country's outstanding Bible conferences. As we think of those we know who have benefited in this way, the reduced price offer seems all the more worth while.

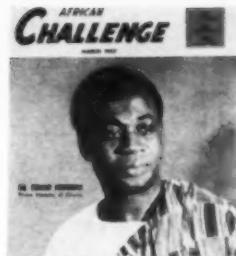
But your own part is what counts. If every one of the 100,000 MOODY MONTHLY subscribers were to interest just one new reader, the MOODY MONTHLY family would mushroom overnight! Not everyone can do this, of course, but the question is, can you? It's your help we need. The offer is open until May 31.

Sincerely yours,



Wayne Christianson  
Executive Editor

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## Our Moody Readers

### Rapture and Tribulation

In Dr. Wilbur Smith's critique of Dr. Gerald Stanton's *Kept From The Hour* and Dr. George E. Ladd's *The Blessed Hope* mention should have been made of two other valuable works in the field of the rapture question, namely, Dr. E. Schuyler English's *Rethinking the Rapture* and Professor Leonard Wood's *Is the Rapture Next?* My own work, *The Rapture Question*, by the way, is no longer in galley form but was published in January, 1957.

May I say that the few minor deficiencies in Dr. Stanton's work should not obscure the truly monumental and comprehensive character of his book. Many of us would like to hear from Dr. Smith relative to his own important reasons for continuing to view the rapture as imminent.—John F. Walvoord, Dallas, Tex.

### More On Sandpaper and Self

How much I enjoyed reading [Pastor Mundell's] article [Jan.], and how true were the words spoken. We never realize how much we owe the Lord until we see and read articles like this.—Mrs. Warren Edwards, Claymont, Del.

### Truth or Compromise

Just a comment on one of your editorials [Feb.]. I believe the latest information from all press services is that in all areas of the world controlled by the political ideology of Marxism direct control by force regulates what news events are released to the mass population.

Furthermore, the jamming of the outside medium of radio is constantly going on, and even a slightly true picture of what is going on around them . . . is . . . impossible.

In judging the thoughts and opinions of any Christians located in political societies where truth [is] in constant state of suppression great caution and consideration should be taken. Any harsh judgment . . . is indeed . . . shortsighted.—Edward F. Lafer, Jr., Port Clinton, Ohio

These ministers knew less about what was going on in Hungary than you and I. In any case, it doesn't take much bravery to harpoon anybody who happens to live five thousand miles away and have no way of explaining their position.—Bernard Guy, La Marque, Tex.

### Things Pertaining to Salvation

I am not renewing the magazine because it has too much advertising and things that do not pertain to salvation.—Roy Bridenthal, Fullerton, Calif.

I would like very much to receive the materials you had advertised in your February M/M on better understanding the Word of God. I have accepted Jesus Christ as my personal Saviour and want very much to understand His Word.—Leonard Love, West Yarmouth, Mass.

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## Preparation for the Graham Team

# Week End at Wainwright

### Special to Moody Monthly

**S**INCE the first of the year there has been a steadily rising crescendo of activity at the Billy Graham New York Crusade office. On a Friday evening late in February, however, Billy and eighteen members of the team turned their backs on conferences, engagements and details for another kind of preparation.

Driving out to Milton Point on Long Island Sound near Rye, N.Y., they gathered at Wainwright House, a huge, English country mansion in a beautifully landscaped setting. There the team had the exclusive use of house and grounds for a week end of discussion, planning, Bible study and prayer, with the New York Crusade particularly in view.

The retreat was the first the team had ever undertaken. So meaningful, however, was the time between Friday and Sunday afternoons that the team is already planning to hold similar retreats at least twice a year and perhaps more often.

The hours at Wainwright House were busy but informal. Team members in groups of three prepared the meals while others cared for kitchen clean-up. By custom each guest attending a retreat at Wainwright must do one hour of manual labor. Since Saturday was a beautiful winter day, Billy Graham, Bev Shea and the rest joined in chopping wood, raking leaves, hauling kindling and similar tasks.

Each evening as well as each morning and afternoon team members gathered before an open fire in the wood paneled library for long sessions of Bible study, discussion and prayer. Billy himself brought the opening message on Friday evening. Saturday morning was given to reports on various phases of preparation for the New York Crusade. These were followed by a question period. In the afternoon a keynote message by Leighton Ford, team member in charge of church relations, was followed by a two-hour period during which each individual went off alone to meditate and pray.

A worship service Sunday morning was another time of real heart-searching which ended with prayers of dedication by each team member to the work of evangelism, particularly in the forthcoming Crusade. The closing session was also a worship service centering around a message by Dr. William Wiseman, minister of the First Presbyterian Church of White Plains, N.Y. At this concluding meeting members of the New York Crusade Executive Committee and their wives were guests of the team.

The keynote throughout the retreat was one of dedication to the all-out task of reaching the millions of souls in New York City for Christ, and of letting the Holy Spirit have His way in directing the team's thinking and planning in the days ahead.

Commenting on the retreat one team member declared: "It was the unanimous opinion of all of us that this was the most spiritually rewarding undertaking we have ever shared. Each of us, I think, came away with a feeling that God through His Holy Spirit had done a tremendous work in our hearts and lives during the three days."

By shortly after 5:00 on Sunday afternoon team members were leaving for the drive back to New York and other places of responsibility. The problems, the pressures, the days of testing would still be there, but they would not seem—or be—the same.

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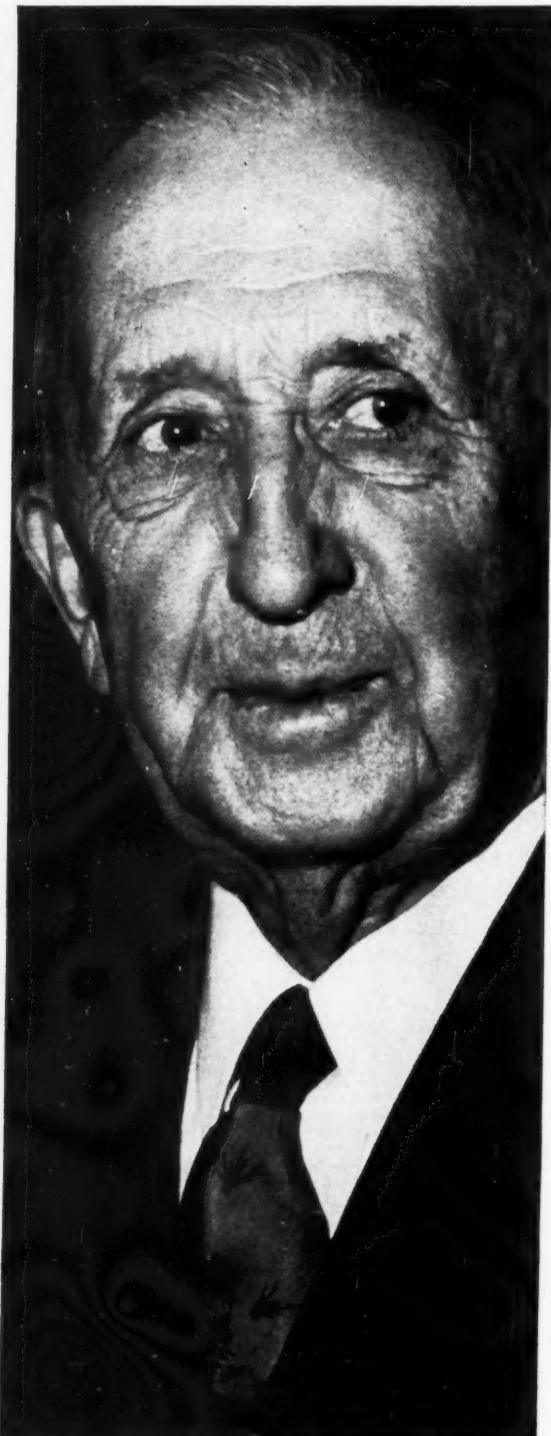
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# Editorials

## The New York Crusade

The New York Crusade is just before us. Once again God has called a servant to go to a great and wicked city with the unpopular message of sin and salvation. This servant faces all that Jonah faced: sin, indifference, hatred of God and the contempt accorded to His people.

When Jonah went, he went against his will. His patriotism and his prejudice were stronger than his care for the command of God or the souls of men. But God wrought great salvation.

Billy Graham does not go unwillingly. His problems are of another sort. Convinced that he has heard the Lord's command to go, he finds division among God's people as to how his manner of entering in should be. Yet it may be argued that should he wait till all were satisfied, the city might not hear and in effect he would have run away. Not his own but other men's patriotisms and persuasions would have intervened between him and his Lord's command.

This would violate a basic principle and must not be. A servant must obey. The need is great; the time is short. When God says, "Go!" a man does well to go at once. We say that God's commands are His enabling; the problems then may be committed to the Lord who knows just how to solve them all.

And that is not to say the problems are unimportant or that they are irrelevant. Some, indeed, are serious. Not all of us could see our way to go the path God leads another of His servants. But we cannot forget we have one Lord, however great the differences of administrations, the same God whatever the diversities of operations.

None of us can fail to recognize the hand of God on Billy Graham these last few years. He has not had an easy way to go. But God has blessed, is blessing still, and now New York is just ahead. Uncounted thousands are before the Lord, beseeching that He bless again. And God has promised that in answer to the earnest cry His people make He will do more than they had dared expect, because He loves to bless and He delights in mercy.

So then let us pray. Not because we are satisfied that all is done the way that we would do. But because God in His great love has sent His servant to New York to preach to multitudes beyond the voice of other men. Because He longs to reach and save this city and this land from the awful course of godlessness down which it runs to hell. Let's put the problems in His hands and pray that all His will be done.

## Right Where You Are

We received a letter some time ago from a lady who said she longed to go out into some type of Christian service but was forced to stay at home because of the responsibilities of family life.

This is only one example of frustrated desire affecting Christian people. It could probably be multiplied thou-

sands of times. "O if I could only be rid of this chafing responsibility, this crushing burden! If I could only slough off this demanding job, these constant pressures! What wouldn't I do then for the Lord!"

It's worth thinking about. Let's ask ourselves some questions. First, who gave us the responsibility to begin with? Was it of our own choosing? Or was it God-given? Did we accept it? Was it a job foisted on us by someone else? Or were we drawn in by circumstances without much thought or prayer?

What would happen if we brushed aside the responsibility? Would someone else be hurt? Would God be glorified? Would it strengthen our testimony before the world and before other Christians? Would getting out from under bring us peace of mind? Or would we simply be transferring our trouble from one area to another?

What would our reaction be if someone else did what we'd like to do? What would we think of it ten years from now? Would it be sinful to let the situation remain unchanged? Have we counseled with anyone about the problem? *What does the Word have to say?*

It is doubtful if very many problems were ever solved by running away from them. From temptations, yes, but not from problems. In our experience God meets us right where we are, and deals with us as we are. And He is far more interested in building holiness and strength into His saints than in furnishing them with cheap living quarters for this life, more concerned with making us adequate for the present task than in finding a way out for us in an uncomfortable situation.

When the believers in the early church were threatened with death they did not pray to be delivered, but for boldness to do the will of God! And God answered.

As for deserting responsibilities that are already ours to go into "Christian service," what a delusion of Satan that is! We are already in Christian service if we have believed on Christ. God expects of us, wherever we are, no more—or less—than this: that we should do His will. That is Christian service.

## The Old Refrain

An old refrain often sung in liberal circles runs something like this. Fundamentalists don't think; their literal interpretation of the Bible is indefensible; therefore they cannot hold their own among intellectuals in the university world. A statement to this effect was made again only the other day at a midwestern university during a panel on religion.

When men speak like this, they imply that fundamentalists are discredited. They infer that if a fundamentalist wants to be accepted in intellectual circles, he must first lay aside his religious concepts because they won't stand up. Fundamentalism from their point of view is all right—as long as you are willing to jog along on the nitwit plane.

Let us admit for the sake of argument that the average fundamentalist who goes to a university is not able to defend his faith in an intelligent way. But neither is the typical non-fundamentalist student prepared to defend his unbelief. Certainly the average non-Christian student would find himself hard pressed to defend his evolutionary and anti-supernatural hypotheses before informed professors in some of our Christian colleges. But the fact that in either case students are incapable of defending their religious concepts in the classroom is no black mark against those concepts.

Let us admit at once that more needs to be done to inform our Christian young people and to enable them to stand on their own two feet when challenged. Per-

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Monthly

haps more Christian leaders should follow the example of an outstanding Michigan pastor who taught his high school young people a course in apologetics. Or perhaps the faith of many a young person in a secular college or university could be buttressed if Christians in general were to more freely support such organizations as Inter-Varsity Christian Fellowship.

But the basic question raised is whether one can be both intellectually awake and a Christian. To this we answer an emphatic "Yes!" During the past decade many factors have contributed to the strengthening of the conservative Christian position. The horrors of war and the crisis of western civilization, an increasingly evident lack of vitality in the old type of liberalism, the rise of neo-orthodoxy with its emphasis on supernaturalism and the tremendous impact of discoveries of Near Eastern archaeologists, to mention just a few, have won new respect for Bible-based beliefs. Meanwhile conservatives have increasingly accepted the challenge of modern scholarship, and more and more have sought to qualify themselves in the various academic disciplines.

Many spokesmen for neo-orthodox and liberal groups are aware of these facts. Those who aren't should take a long look about them and then revise the old refrain.

### **The Other Side in Russia**

What would you see if you could visit Russia?

In general this question is answered for you in this month's article by Dr. Paul E. Freed, "Seven Days Behind the Iron Curtain." But the thoughtful reader will also do well to ask himself, "What would I not see as a visitor and a stranger?"

Early this spring British publications reprinted a letter which they reported had been written by a Russian Christian and smuggled out of that country. Some of what it said is especially interesting in the light of Dr. Freed's impressions.

"According to our constitution the government should not interfere with the internal affairs of the church," the letter declares. "However, that is only on paper. In practice it is as follows: only those have the right to preach the gospel who have previously been examined by the authorities. Without the government's permission the very smallest community in a village has no right to preach the Word. Youth is not allowed to take any part in the services. As soon as the service ends, we must go, even without saying farewell. To gather in a home is beyond question. Even in the case of sickness no more than two or three may be present, and in any case no strangers may be there.

"If one does not obey these laws or if one goes to a village to preach (which is only permitted to the district

superintendent, appointed by the authorities), he will be called to account. If he does not repent, there follows exclusion from the church and then one is handed over to the authorities. For such an offense the sentence is not less than ten years and it is more often twenty-five years. However, this is done so cleverly as to make it appear that one is sentenced for anti-communist activity.

"It is not permitted to preach Christ to anyone at our work, in the trams, in trains or on the street. One is at once charged with agitation and brought to trial. A year ago my close friend was arrested. He is a brother in Christ. After a trial lasting six months he was sentenced to twenty-five years imprisonment.

"I write from a crushed but sincere heart, for I cannot calmly look on at the way the brethren are deceiving you. For openly declaring this, I would receive a sentence of twenty-five years, which is worse than being thrown to the lions. Just think—twenty-five years without a Bible, without outside communications! Yet, if necessary, we are ready, O Lord."

Such a report, of course, does not contradict the findings of a traveler like Dr. Freed. But it does suggest how much may lie beneath the surface. Whatever the situation, one can thank God that there is an apparent love for Christ on the part of many, that there seems to be a hunger for Bible truth and that there is a seeming lack of active opposition to an outside Bible broadcast.

### **Object Lesson from Tyros**

In the newspapers some time ago it was merely another amusing item. A Reuters dispatch from South Africa, the report told how Tyros, eleven-year-old chimpanzee, had been taught by a psychologist to eat with a knife and fork, to wear clothes and take a bath.

But no one was too surprised when Tyros who used his knife and fork so well and who looked and smelled far better than others of his kind broke out of his cage for a most chimpanzee-like spree. Only after an hour's chase in which he scratched and bit a keeper and a schoolboy was he returned to his cage, a sadder but we're not sure a wiser chimpanzee.

The moral, of course, is plain. Tyros may learn all the graces in the book, but so long as he is a chimpanzee he will act like one.

How much tragedy and heartbreak would be saved if parents, even Christian parents who ought to know much better, could clearly see the things training and education will never do. Only God can take a life and make a new creation. Are we content merely to teach them of knives and forks and baths?

### **Coming Next Month**

#### **A SUIT FOR THE FATHER OF THE BRIDE**

There was the inevitable long list of "musts" that go with any wedding . . . and the special "we'll have to have's" . . . and then came father's suit. Right till the last—But enjoy this real life family experience in full in next month's issue.

#### **WE NEVER CALLED HIM 'DAD'**

What kind of dad would you like to be? For Bob Cook, the answer is a portrait of his own Christian father—a man whose life preached all his lips professed. There's inspiration and guidance, too, in this special Father's Day feature.

#### **FAITH AND A PICKLE JAR**

The pickle jar contained \$19.80—and two buses would cost about \$10,000. How the pickle jar—and the buses—changed hands is but one facet of a challenging article on a modern work of faith deep in the woods of northern Michigan.

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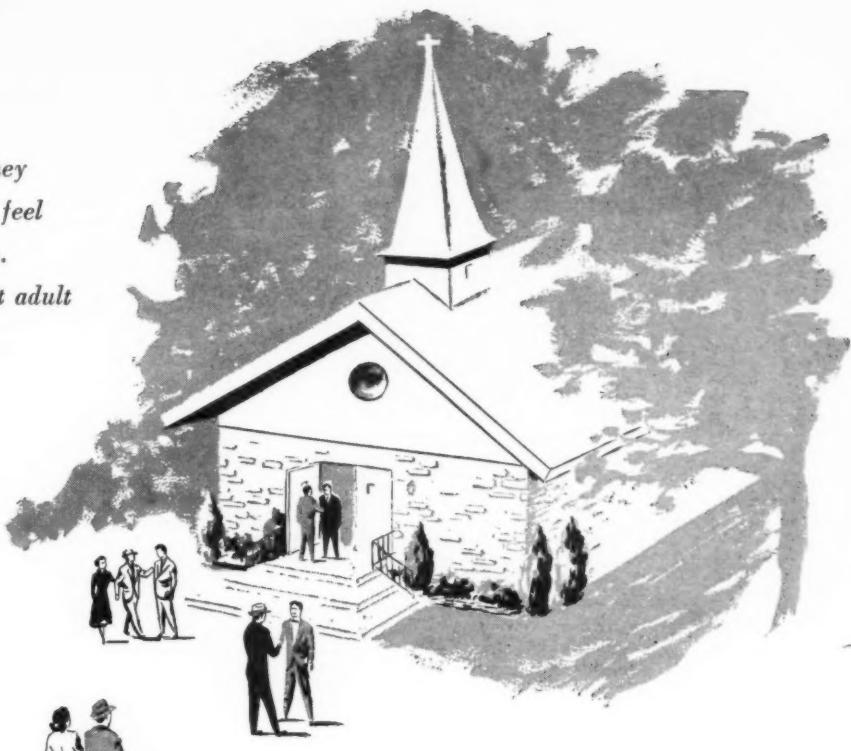
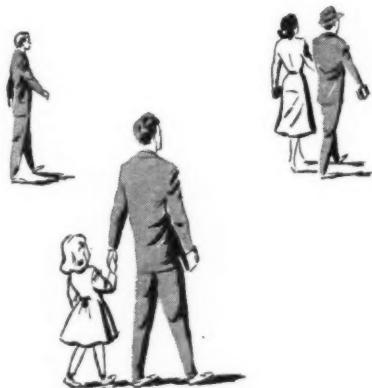
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By George I. Mavrodes

*Some Sunday schools treat  
their grown-ups as though they  
had arrived. Yet most adults feel  
they have only begun to learn.*

*Here is a plan for complacent adult  
departments which not only  
makes sense but stirs  
the imagination.*



# GIVE ADULTS A CHANCE. TO LEARN

**I**s there a place for grown-ups in your Sunday school? Don't be too quick to answer that question. Most of our Sunday schools have an adult department, of course. And from one to twenty adult classes. But very few of them have a program which provides a real learning opportunity. Grown-ups are the truly forgotten people of our Sunday schools.

Take Andrew Phelps, for example. He has just moved into town and there he is walking up the steps of the big Elm Street Church on his very first Sunday. And he's on time for Sunday school. Is he being greeted? Of course. And the superintendent is figuring out which class he's to go in.

This Sunday school is big enough to have a dozen adult classes, with a total attendance of maybe 250. Which is the right class for Andrew? Very simple. He is thirty-two years old and single. The class for single people of that age is the "Ambassadors." So that's where Andrew goes.

Andrew might have graduated from a Bible college. He might even be a professor of theology. Or he might have been converted last night in a skid-row mission and be stepping into a church for the first time in his life. It makes no difference. He goes into the "Ambassadors" class.

Would Andrew like to study the life of Christ? Or the book of Ezekiel? Or maybe how to speak of Christ to his unsaved friends? It makes no difference. The teacher of the "Ambassadors" is plowing through Leviticus, so that's what Andrew gets.

He isn't the only one who suffers, of course. There are those like Mr. and Mrs. Schrier. They're in their fifties, and in the "Loyalist" class. They'll never graduate from that class. It will just grow old along with them.

Right now they are having the doctrine of the Holy Spirit. Nine years ago a previous teacher also taught this doctrine. The Schriers aren't learning anything much about the Holy Spirit, but it makes no difference. No one expects them to learn, and after a few years another teacher will start—probably on the very same subject again. They are attending Sunday school, and that's what counts.

Like most, this Sunday school has never really taken the adult department seriously. Attendance is the only phase of it

**Men and women crowd evening classes because they want to learn.**

**They'll come out on Sunday, too, for clear-cut Christian training.**

that gets any real thought. For that there are calling campaigns, contests, buttons, and cards for the absentees. But the learning program for those who do come is passed over with hardly a thought. No one expects adults to learn. This Sunday school is really geared to children.

♦ THAT's the way it is in the majority of our Sunday schools. The difficulty, I think, is in the way we organize the classes. We set them up to be effective social units, not educational units. Why else should single adults be in a different class from married people? Why should Andrew go in one class if he's thirty and another if he's forty-five? Socially, this makes sense; educationally, it does not.

The problem also shows up in the Sunday school's teaching program. No one expects accomplishment and progress in learning. There is no beginning to the classes and no ending. We have no point from which the student can look back and say, "I've put out some effort and achieved a certain goal. Now I'm ready to go on to something bigger or deeper." The classes just go on and on.

While there are no doubt exceptions, generally even the largest Sunday schools take no notice of the levels at which different students could operate. There are no gradations of classes such as "elementary" or "advanced." No adult can look forward to progressing to a higher level. And therefore few students take the present level of mediocrity seriously.

All this is true in spite of evidence that adults could be sold on a learning program. Interest in adult education is

growing. More and more colleges and universities are offering extension and correspondence courses. Night classes are crowded with housewives, mechanics, and business men studying everything from art to zoology. Actually Sunday schools are sitting on top of one of the biggest educational opportunities in years.

What should be done?

For one thing, we need to shift the major emphasis away from attendance and toward learning. There is no special virtue in Sunday school attendance in itself. If a man gets nothing from it he may as well stay home. Isn't a class of ten people learning something better than one of thirty just going through the motions? If Sunday school leaders would spend more time and energy improving the learning opportunities for those who do come, the matter of increased attendance would take care of itself.

We also need to get rid of the educational arthritis that the present organization inflicts on us. We need enough flexibility for adults to get into classes they're ready for and interested in. This will mean breaking up the present classes based on age, sex, and marital status. Instead, classes should be built around a number of different subjects, and be open to anyone who is ready to tackle that particular subject.

There are plenty of subjects to choose from, and almost every school could have a real variety. They could include a study of various Bible books, different aspects of Christian doctrine, Bible history, methods of church and Sunday school work, methods of Bible study—

the prospects are unlimited. [In addition, practical life-centered themes could profitably be included. Such subjects as, "How to Witness to My Friends," "How I Can Know Inner Calm and Serenity," "How to Rear My Family for Christ," "How to Conduct Meaningful Family Worship," "Helps for Meeting Temptation," would be helpful.—Editors]

If students are to take advantage of these classes, however, we would have to make one more change. The various classes would have to begin together, run for a certain number of weeks, and end at the same time. In that way the students would finish up one course of study and move smoothly into the beginning of a new one on the next Sunday.

This "term" system wouldn't be hard to arrange. If the terms were twelve weeks long there could be four a year, with four Sundays extra for special programs such as Christmas or Easter. Many of the subjects could be handled in one term. Others, like an intensive study of Romans or a survey of Christian doctrine, could take two or three terms. The essential thing is that they be in multiples of the term length, so that when a student finished one subject there would be some new classes starting for him to enter.

There isn't anything new, of course, in a system like this. Practically every Bible school, college, and university uses it. They would be in a hopeless muddle without it. And there isn't any reason why we can't adapt it to the needs and situation of our Sunday schools.

There are plenty of advantages that we could expect from a system like this. The following are some of them.

★ ★ ★

Zeltner photo



## The Plan Is Working in These Schools

Some Sunday schools are already using the basic principles presented in the accompanying article. Photo at left shows group at Central Avenue Baptist Church in Chicago examining text book for one of the new classes set up last fall in the adult department. Now in its second term, the new system offers several elective subjects to mixed ages above high school. About half of the school's 400 members are enrolled in the adult department.

★ ★ ★

In San Jose, Calif., the First Baptist Church has for several years offered elective classes for adults including the many college students attending the church. A well-planned four-year curriculum has been established which permits non-resident college students to complete the comprehensive course in Bible and Christian education during the time they attend the Sunday school. Other adults also profit from the systematic course of study.

## Here Is What Sunday School Specialists Say



C. A. Risley

Today as part of the Sunday school revival we need a program which really meets the need of adults. This article presents some practical means of putting school into Sunday school. The author's thinking and suggestions are excellent. I commend them to all interested in the Sunday school.—*Clate A. Risley, Executive Secretary, National Sunday School Association*



R. R. Price

I like the proposed plan. If followed, it would do much to make our Sunday schools real teaching agencies and would tend to broaden loyalties from social groups to the entire church program. Advantages far outweigh the practical problems which the article suggests.—*Rebecca Russell Price, Christian Education, Fuller Theological Seminary*



H. E. Garner

The plan is a radical departure from the staid adult Sunday school program. It is, however, educationally sound. Such a plan would be workable if a strong executive committee or board of Christian education provided a long-range program and adequate guidance. I should like to see more Sunday schools try it.—*Harold E. Garner, Christian Education, Moody Bible Institute*



N. S. Townsend

No Sunday school fulfills its purpose until it reaches and teaches the whole family group. Every educational means should be used to teach our adults. Then not only souls will be saved, but lives enlisted in a real "Operation Family." This is a very timely article.—*Norman S. Townsend, pastor, Quidnessett Baptist Church, North Kingstown, R.I.*

Leaders could set up a curriculum that would meet the needs of the entire adult department. They could work out a selection of courses that would, over a period of years, give the members of the church a solid grasp of Christian truth. Something like this would give the people who attend our Sunday schools the idea that learning was really the purpose of the school.

It would give adult students a sense of achievement. When a specific course, covering a definite amount of subject matter, would be finished the student could look back and see the ground he had covered. He'd know that he had made some progress. He had come a certain distance and was ready to go on from there to still further progress.

Also, a system such as this would allow us to have a gradation of courses, with some for beginners and some for more advanced students. When we put people who have never read the Bible in with others who have studied it for years both are bound to suffer. Adults as well as children need closely "graded" classes, because there is a big difference in the amount of previous experience they have had in the subject.

♦ UNDER this system, it would be easier to obtain teachers. For one thing, through a broad program of study, we would be "growing" our own teachers. Also, teaching would not loom as such a frightening prospect to the one who was making his first try at it. He would be asked to teach a definite subject for a

definite time, a term of twelve or thirteen weeks. That would be something he could prepare for in advance and bring to a successful conclusion. That is a lot different from committing himself to teach the "Philathian" class from now until doomsday.

Maybe a new teacher would want to take a term off after his first one of teaching so he could have time to prepare for his next teaching venture. He could do so, and the department would benefit from his time of preparation. In time each Sunday school would build up its own staff of experienced and competent teachers.

Something like this would also give teachers a goal and a framework to work in which would be bound to improve their teaching.

What about the difficulties of this system? There would be some, of course.

We might have some trouble in finding teachers who were willing and able to teach in this way, at least at first. That wouldn't be new to most of our schools. We have a perpetual shortage now. If we could not find all the teachers we would like at the start we would simply have to have fewer classes. We wouldn't be committed to a fixed and perpetual number of classes as at present.

Some teachers might object to being limited to a term for their classes. They might feel that this would cramp their style. The majority, I think, would see the advantages of it. Classes would simply have to begin and end within a term if students are to move smoothly from

one subject to the next. We take it for granted now that a teacher will not hold his class after the end of the Sunday school period. Finished or not, he has to quit so the worship service can begin. Term limits can soon be taken for granted in just the same way.

What if someone would say that you can't cover the Gospel of Mark in twelve weeks? He'd be right. You probably couldn't cover it in twelve years, either. The Bible couldn't be exhausted in a lifetime. But twelve weeks can give you a bird's-eye view of the main peaks, and that's worth quite a bit. Also, we wouldn't intend to throw Mark out of the Bible when this course was over. We'd get back to it again, referring to it in a course on the Parables of Jesus, or the doctrine of Christ, or New Testament prophecy. We might even have a later intensive study of Mark. For all of these our first rapid survey would be an invaluable background.

Our churches are facing a tremendous challenge in Christian education. The Sunday school should mean as much to grown-ups as it does to children, if not more. But there will have to be some changes before it does. We'll have to provide a real learning opportunity, geared to the needs, interests, and real abilities of our church members. They can learn, and in many cases they are eager to learn. Let's give them a chance, with a Sunday school program that makes lifelong learning a reality within the church.



*How does Russia look when seen through  
the eyes of a U.S. evangelical? Join  
the author of this fascinating article for . . .*

# Seven Days Behind the Iron Curtain

THE hands of the station clock pointed to a few minutes past 11:00 A.M., as I passed through the gate to the train which was to take me from Finland's capital to Russia. It was bitterly cold, and I remember thinking that the chill in the air was no greater than that in the world situation.

Ahead of me was perhaps the most unusual trip I had ever taken. My ticket was for Leningrad. From there I expected to travel across Russia to Moscow, then return home more or less leisurely through Poland, Lithuania and East Germany.

For me this was no mere sightseeing trip. Every part of my journey had been planned with a view to learning what might be done by means of gospel radio to reach the millions of people behind the Iron Curtain. Our powerful "Voice of Tangier" in Africa was available for such broadcasts, and my task as president of the station was to find out what kind of gospel programs would appeal in Russia, how they would be received and when they could best be aired. My mind was busy with these problems and others as our train pulled out of the Helsinki station.

♦ THROUGHOUT the day as we pushed steadily eastward, the train gradually emptied. By 7:30 P.M. when we stopped at the Russian border I was alone except for one other passenger. Outside, huge floodlights beat down on the train, almost blinding us so we could hardly see out the window. Suddenly I realized that in a few moments I, an American, would be crossing another frontier to disappear for a time behind the Iron Curtain!

A number of officials stepped aboard the train, one of whom stated simply, "Give me your passport." I handed it to him, they disappeared and the train started up again. When it stopped again I was given a long sheet of paper to fill out, naming exactly what I had in my possession. A warning was

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Monthly

indicated that I would be subject to prosecution if there were any inaccuracies. I assure you there were none!

Finally we reached the last check point. A man came up to me, asking if the form was completed, and when I told him it was, he took it and walked away, without giving so much as a glance at my baggage. Shortly after, much to my relief, my passport was returned.

We then pulled in to the main station of the city of Vyborg, Russia, where I was given to understand that I had forty minutes to eat dinner. Making my way to the station—which was unusually beautiful—I found the dining room. It was by far the most luxurious I have ever seen in a railroad station. Gorgeous drapes hung from the windows, and all the tables were covered with beautiful linens.

I was the only one present. My fellow passenger, who was a courier for the Italian embassy in Moscow, did not leave the train. Handed a sixteen-page menu written in English, I chose my dinner. The food was very good indeed.

Boarding the train again, I watched as the people milled about the station. My first impression was one that stayed with me all the days I was in Russia. Everyone looked the same. No one really hurried, yet no one moved slowly. There was just a steady plodding ahead, as though everyone was following a prescribed tempo. I was quite impressed with the Russian fur hats, heavy coats and boots. Indeed, after a few days I found myself wishing for the same!

♦ SHORTLY after midnight we pulled into the station at Leningrad. There I was met by an official guide, who immediately began talking to me in Russian. Four or five times he repeated different things in Russian, but when he saw that I didn't understand he suddenly switched to perfect English.

As we walked through the station I could see no sign of

writing anywhere. A large statue of Lenin was in the center. We reached the street. I was ushered into a large, fancy car, and whisked off to a hotel. No one asked me where I wanted to go; I just went.

The hotel was quite nice, however, and I thoroughly enjoyed the evening snack I had there. Russian food I usually found good, though naturally quite different from anything I had ever tasted.

♦ THAT first evening in Leningrad, from the room in my hotel I could look out across a large square, where even at that late hour many people were moving back and forth. It is impossible to describe how utterly cold the buildings and the people looked to me. There was no advertising of any kind anywhere. Across the square was a large museum that once had been a church. This bit of information had been passed on to me by my guide as we drove up to the hotel.

A few minutes later I left my room and went downstairs. In the lobby there was a radio set which, like virtually all the sets you see in Europe, was equipped with short-wave bands. Somewhat curious, I flicked on the dial, and began feeling around for our Christian radio station. To my utter amazement, after a few adjustments of the dial, I heard "The Voice of Tangier" coming in quite clearly.

How can I describe the thrill of standing in that hotel lobby in Leningrad, and listening to "Peter and John" Bisset's program? And especially when the closing song was sung:

*Goodye, our God is watching o'er you;  
Goodbye, His mercy goes before you;  
Goodbye, and we'll be praying for you;  
So goodbye!  
May God bless you!*



The author found Russian food to be good. Here he is eating in a Christian home.



Looking at the Kremlin from Red Square in Moscow.



Russian family listening to a radio broadcast by short wave.



Sunday morning congregation filing out just after the service.

The song seemed to be meant especially for me, and I knew that God was in it.

Then the next program came on, one that originates in the South Tacoma Presbyterian Church, Tacoma, Wash. After a few introductory remarks and some good music I heard a sound, clearcut gospel message. A number of excellent Scripture verses were quoted. For example: "For all have sinned and come short of the glory of God"; "There is none righteous, no, not one"; "For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord."

Actually, I was paying very little attention to the people in the lobby. But as I stood there listening, I saw a bearded young man get up quickly from his chair and walk across the lobby to where I was.

He said to me in perfect English, "I also have been listening to that program, and could understand the English very well. What is the man talking about? Would you tell me?"

I said, "Won't you sit down? I will try to explain it to you."

It was then my privilege to interpret for this young Russian just what he had been hearing. I told him that he too needed Christ, and he said he realized that was true. I believe with all my heart that he was born again that night.

No one will ever know the emotion that surged through my heart as I walked back up to my room. Sleep was impossible. Tears are a rarity with me, but they flowed readily down my cheeks as I prayed, "Almighty God, give us people behind the Iron Curtain for Thy glory."

One moment I would stop at the window and look out on the cold, chilling sight of the "museum." The next moment I would turn to my own heart's communion with God and my great desire to reach these people with the gospel.

♦ In the all too brief days which followed I was much encouraged. The Russian people are hungry for the gospel, I found, and they seem very anxious that more be done for their country. Moreover, they were thrilled at the prospect of a daily Bible broadcast which would not touch on political problems but would proclaim Christ. It was good to find that virtually no effort was being made to stop the people from listening to gospel programs.

I learned also that there is at least one time during the day when we could be assured of a large listening audience. That one time when Russian families are together, I was told, is in the morning from about 6:00 to 6:30. Many Christians—and others with whom I talked—confirmed the impression that a gospel broadcast into Russia at that time of day would reach the most people.

Six o'clock in the morning would be ideal for us in Tangier,



Freed talking with Christian leaders in Russia.



The Main Assembly Hall in the Kremlin. A curiosity spot for many sightseers.

too, because we are three hours behind Russia. That would mean we would be using our transmitter for Russian programs from 3:00 to 3:30 A.M., which is probably the poorest time to broadcast to any other area. Also, in the night hours our beam would be more powerful, and encounter less interference from other stations.

♦ FROM Leningrad I went to the capital city of Moscow. I had been told that there were 5,000 Baptist churches in the U.S.S.R., but in Moscow, a city of about six million people, I found only one, the only Protestant church in the city. There was also one Jewish synagogue and one Roman Catholic church. It was my privilege to preach one Sunday morning in this Baptist church.

I had been told: "Be sure to just preach about Christ and don't talk about anything else." Now, of course, as an evangelical Christian I agreed completely that my message should be Christ-centered. But there was more in this statement than that. I got the very strong impression that the Christian leaders in Russia, in spite of their claim to religious liberty, had to be very careful not to speak about other matters and issues. And wherever I went and wherever I spoke there was always a guide, so-called, in the meeting.

Whether I would have been in real trouble had I spoken other than simply Bible-centered messages I have no way of knowing.

That morning in Moscow, more than two thousand were in attendance—the church was packed—and the service lasted three and a half hours. The choir sang a capella; it was one of the most beautiful I have ever heard. Never in my life have I seen such love and devotion to Christ as was written on the faces before me. There was no question but that Christ was real to them. One tragic note marred the whole. I saw almost no young people there.

I learned that this Protestant church had meetings every weekday and two services on Sunday. Several announcements were made urging people not to come to more than one service because of the impossibility of crowding every one in. I asked if they did not need more churches. "Oh, yes," they conceded, "and soon we will probably have them."

Such an attitude was in keeping with their frequently expressed approval of communism. The most evangelical Christians would bring up the subject often, even going so far as to say that if only Christians in America could see the importance of being communists, "as were Christ and the apostles," they would be on the right track.

That afternoon I went out across the city to see what others were doing. It came as a shock to me that all the stores were

open on Sunday and closed on Monday. As I talked with the young man who was taking me around, I asked if people were not interested in Sunday at all. He answered that possibly a few older folks were, but certainly not the young people—they were atheists.

The afternoon was bitterly cold, with snow flurries drifting about as we walked through the great expanse of Red Square toward Stalin's tomb, facing the Kremlin. A line of people nearly a mile long waited patiently to file through to view the corpses of Lenin and Stalin. The young man with me had obtained special permission to proceed directly to the mausoleum.

I said to him, after we had gone through, "How did you feel as you saw those men?"

"Lenin is like a god," he said, simply.

The freezing weather and the even deeper chill of the mausoleum could not compare with the shudder that went through me at his answer.

Then I asked him pointblank if he were an atheist. He replied, "Yes, the same as all the other young people in my country."

Looking him straight in the face, I persisted, "Do you *really* believe there is no God?"

He dropped his eyes, and after a few moments raised them again. Hesitatingly he responded, "Yes." But it was plain to see that he did not believe that at all.

♦ I had caught only a glimpse, but what I saw then was what I had seen all over Europe—a great emptiness of heart. In Lithuania, deep behind the Iron Curtain, I saw the same thing, and I saw it in East Germany—the deep heart hunger that only Christ can satisfy.

The issue in Russia and the other Iron Curtain countries, in Europe and in North Africa is not so much that of godlessness, communism, totalitarian forces and other powers of evil, but rather this great emptiness, this vast longing for some real directive and purpose in life. I am convinced as never before that it is here where Christians can find a tremendous, unexploited opening.

Russia is a vast country populated by millions for whom Christ died. And the heart yearning of these people—which is so obvious—should challenge every Christian around the world.

With these thoughts in my mind and a burden on my heart I turned westward to begin my journey home. A burden? Yes. And still I rejoiced that the need of the Russian people could be met. For the means had been put into our hands, so that they could hear the gospel—the gospel of the grace of God that has been entrusted to us.

END

*We hear a great deal  
about what Christians  
are not.*

*Now look into  
the Word for an  
answer to a  
different question . . .*

# What Are Christians Like?

By John R. W. Stott

**T**HE Bible is rich in similes and metaphors. Our Lord Jesus Christ spoke very often in parables and allegories.

The great apostle Paul with fertile mind and imagination often resorted to the use of images. And the same is true of the apostle Peter.

No example of this use of images and figures is clearer, I think, than that found in the second chapter of Peter's First Epistle.

Here, Peter employs a number of highly instructive metaphors to illustrate some important truth. Each of them is an attempt to describe in some way just what a Christian is. This is of great importance, for only when we know what we are as Christians are we in a position to learn how we ought to behave as Christians. The *how* is governed by the *what*.

This is true in every sphere of life. The apostle Paul reminds us of it in I Corinthians 13 when he says: "When I was a child, I (behaved like) a child." That is, the fact of my being a child determined my childish behavior. "But when I became a man I put away childish things." In other words, I discarded my toys and by reason of being a man, I began to behave like a man. So how we behave depends on what we are.

Let's begin right away with verse 2 of this second chapter. "As" or "like" introduces the metaphor. You are like *newborn babes*, says Peter, to whom God has fed the milk of the Word, "that ye may grow thereby."

The Christian—and particularly the new Christian, the one who has recently trusted the Lord Jesus Christ as Saviour and Lord—is here described by the well known simile of the new born baby. The reason for that is found in chapter 1 where Peter says, "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever" (v. 23).

That is to say, this word of the gospel, God's Word, has dropped like a seed into their hearts, where it has fructified, and a new birth has been accomplished. And so they are described in chapter 2, verse 2, as "newborn babes."

It must be understood among other things that this new birth is only an initial thing—only a beginning. In the early years of the World War II, at the conclusion of the Battle of Egypt, Sir Winston Churchill made the historic speech in which he said, "Gentlemen, this is not the end; it is not even the

Delivered during the recent Fifty-first Annual Founder's Week Conference at Moody Bible Institute. Abridged.

beginning of the end; it may perhaps be the end of the beginning."

What was true of the Battle of Egypt is certainly true of the new birth. It is not the end of the Christian experience; it isn't even the beginning of the end; it may perhaps be the end of the beginning.

But then comes the duty of growth. And to accomplish this, as newborn babes we must desire the sincere milk of the Word.

So many Christians are retarded in their growth. They have never grown up. And just as it is tragic to meet people who have never developed physically or mentally or emotionally, and who are still children in those ways, so it is tragic to meet Christians who have never grown up, spiritually and morally. Of course, you cannot grow until you have been born. But once you have been born you must grow.

There are several ways in which we may grow. For one thing, we must grow in faith. "O ye of little faith," said Jesus. That is, you have faith but it's just a little faith. And then the disciples came to Him and said, "Lord, increase our faith." Writing to the Thessalonians, the apostle Paul said, "Your faith growth exceedingly" (II Thess. 1:3).

Then the Bible talks about growing in love. Oh, brethren, how we need love more than anything else today in evangelical circles!

I've been learning in my study of the New Testament that love is the greatest thing in all the universe. I do not mind how narrow your mind is, so long as your heart is filled! Paul said to the Corinthians, "Our heart is enlarged." Would that God would enlarge our hearts until it embraces the whole world! And especially those people we don't agree with.

We need also to grow in holiness. Paul wrote to the Thessalonians, "I beseech you . . . to walk so as to please God . . . [and] abound more and more" (I Thess. 4:1).

Then we need to grow in understanding and knowledge—the knowledge of God, the knowledge of our Lord Jesus Christ.

How can we grow? Well, the most important factor in a baby's growth is the right diet given regularly. I read recently an interesting little book written in 1859 by that great pioneer nurse of the Crimean War, Florence Nightingale. The book is called, *Notes on Nursing*, and the last chapter of it is titled, "Minding Baby." It was written for the benefit of older girls in the family who may be left in charge when mother is out.

In this final chapter Florence Nightingale begins:

And now, girls, I have a word for you. You must be very careful about the baby's food, about being strict to the minute for feeding it, and not giving it too much at a time. Neither must baby be underfed. Above all, never give it any unwholesome food. Baby when it is weaned requires to be fed often and regularly and not too much at a time.

Many Christians are not growing, I believe, because they have not learned this elementary lesson about taking their food regularly, not too little and not too much at a time. The food that Peter is here describing is of course the milk of the Word, which is God's revelation of Himself in Scripture.

Well—what about this regular, daily discipline which is so essential in the Christian life? How is it going with you? Part of that discipline is taking time out of your busy schedule to meet God every day in Bible reading and prayer. I have never met a Christian who is growing who is not doing that. If you want to grow in faith and love and holiness and knowledge, then you've got to meditate daily on God's Word, the Bible.

\* Now to go on with some of the other metaphors Peter gives in this letter. We read in verse 4: "To whom coming, as unto a living stone, disallowed [rejected] indeed of men, but chosen of God, and precious, ye also as lively [living] stones, are built up a spiritual house . . .

Here the metaphor changes. We have left the nursery with its babies and we have come out into the open air. We see a building, a stone structure, which with the eye of faith we recognize to be the church of Jesus Christ. Not an auditorium, but the *church*, the invisible church which is the blessed company of all believers. Every Christian is a member of that church, whatever his nation or denomination or social rank or income group.

Since the church is likened to a building, then every Christian in the church is likened to a stone in that building. And since every stone is a person, Peter must use the astonishing, contradictory term, *living stones*. And the duty of the living stones is fellowship.

Every stone in any building is cemented and mortared into the stone above and to the left and to the right of it, and it cannot get away from the building. At least, I've never seen a building constructed of stones which were suspended in midair.

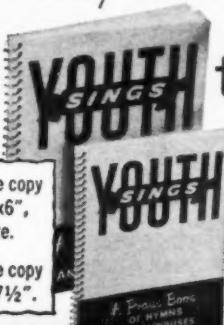
Now, Christianity has its solitary aspects, to be sure. In the Sermon on the Mount Jesus said, "When thou prayest, enter into thy closet." That's solitary.

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And then a few verses later He says, "After this manner pray ye: Our Father . . ." Yes, there is a personal aspect to the Christian life, and there is a corporate. There is a solitary aspect and a fellowship aspect also. And the duty of living stones is fellowship.

♦ Our third metaphor you will find in verse 5, and I think you will agree that it is a surprising one. Ye are a "holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."

Here is a figure lifted right out of the Old Testament. It comes from Exodus 19. Let's look at the context and see what it means to be a priest.

In the Old Testament a rigid distinction was observed between the priests and the Levites on the one hand and the people on the other. The priests had two privileges in particular. One was that they were allowed to come near to the sanctuary in a way that the people were not. The other was that they alone could offer the sacrifices.

In Christ, this rigid distinction between priests and people is done away, and the privileges once belonging to the priests alone now devolve upon the whole Christian church. Thus we enjoy intimate and unlimited access to God through Christ, and thus we may offer up "spiritual sacrifices." And what are these spiritual sacrifices? They are the sacrifices of worship and praise, thanksgiving and adoration.

So the duty of a "holy priesthood" is worship. I wonder, is your life and mine a life of worship? Is our primary purpose when we come together with the Lord's people on the Lord's Day one of worship? In our private devotions and Bible reading and prayer how much time do we spend just worshiping Him?

I hope that more and more our Christian life is one of worship! For I am sure more and more that, fundamentally, sin is self-centeredness. We just get imprisoned in our own little world, and that's sin in essence.

And there is nothing that will liberate a man or woman from his self-centeredness like learning how to worship God. To turn our eyes away from ourselves and gaze and gaze upon God—that's what we are doing when as holy priests we offer up spiritual sacrifices.

♦ We'll skip a number of verses in this chapter and go on to verse 9: "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people [which means, of course, not an odd lot of folks, but a special people for God's own possession], that ye should show forth the praises [the excellencies] of him who hath called you out of darkness into his marvelous light."

To my mind this is fascinating. Peter has lifted these expressions, "a royal

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priesthood," "a holy nation," "a people for God's own possession" right out of the nineteenth chapter of the book of Exodus, and transferred them to his own epistle.

Who are God's chosen people today? Not the Jews, but the Christians. "Ye are a chosen generation." We are the Israel of God, the true circumcision, descendants of Abraham by faith.

The great purpose of God in choosing His ancient people was that He might reveal Himself to them. And that they, having received His revelation, might guard it. And guarding it that they might dispense it to the rest of the world.

They were to be a light to lighten the nations. In that they failed miserably. They received the revelation, they guarded it, but they did not spread it abroad.

Now these same expressions are transferred to us. "You are God's people," Peter says. Why? In order "that ye should show forth the praises [spread abroad the excellencies] of him who hath called you out of darkness into his marvelous light." And that is the duty of a witness.

We are God's people, by faith in Jesus Christ. We belong to God. We belong to this holy nation. Now the duty rests upon us to spread abroad God's excellencies. Whether He calls us to do this in foreign parts or calls us to stay home and in our present job matters little. The important thing is that we are called to witness, and none is exempt.

May I give you one bit of advice about witnessing? I believe that many Christians make the mistake of spreading their nets too wide, of trying to win too many. Some Christians are called to that kind of ministry, but the majority are not.

You might find it a better idea to pray that God will give you a burden for just one or two people—it may be your brother or your sister or your best friend, or your business associates, or your colleagues at work or your wife or husband. Then spend the next year or two praying for those people. Just pray for them, then love them.

THE fifth and last metaphor is very important. You find it in verse 11. "Dear-  
ly beloved, I beseech you as [and here is the metaphor] *strangers* and *pilgrims*, abstain from fleshly lusts, which war against the soul."

The Greek words in this passage actually mean "aliens" and "exiles." An alien, of course, is somebody who has no right where he lives. And an exile is somebody who has no home where he lives.

Has it ever occurred to you that the Christian is like that here on the earth?

We are aliens and exiles here, we have no right here, we have no home here. Why is that? Because we have been born again, we are now citizens of the kingdom of heaven. And when we have gained a heavenly citizenship we become aliens and exiles here on the earth.

If we once laid hold of that truth what influence it would bring to bear on our lives! It would revolutionize our entire behavior.

For one thing, it would change our attitude toward sin. We would "abstain from fleshly lusts." Then we would think differently about properties and possessions. We would learn to step lightly in the shadow of this earth. We would set our affections on things above, not on things on the earth. And how our attitude toward suffering and pain and sorrow and bereavement would change, once we realized that we are aliens, just pilgrims traveling homeward!

Do you know what it is to feel homesick? Do you know what it is to feel a bit of a tug at your heart because you want to go home to God? Every Christian ought to long to go home. Every Christian ought to have the "blues" once in a while. Every Christian ought to know what Paul meant when he said, "Having a desire to depart, and to be with Christ; which is far better" (Phil. 1:23).

Oh, yes, we are not to neglect our duties down here! But at the same time we are aliens and exiles. Now do we behave like that? Oh, so many of us are engrossed in the things of the world!

I've read somewhere of a young man who found a five-dollar bill on the street. And from the moment of that great discovery—from that time on—he never lifted his eyes while walking. In the course of years he accumulated 29,516 buttons, 54,172 pins, 12 cents, a bent back and a miserly disposition.

And just think what he lost! He lost the glory of the sunlight and the glory of the stars, and the smile of his friends—and ever so much more beside—because his eyes were always on the gutter.

There are so many Christians like that. Oh, let our eyes look right on—and up—for the first glimmer of light behind the clouds when Christ shall come again! And remember that we are aliens and exiles traveling home!

What lessons are contained in these metaphors of Peter! As newborn babes our duty is to grow, as living stones our duty is to fellowship, as holy priests our duty is to worship, as chosen people our duty is to witness, and as aliens and exiles our duty is to be holy. END



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By  
**Viola Scherer**

## I FAILED MY SON

NY mother who has a son in military service will know how my heart rejoiced that December in 1941 to know that our son Edward was coming home from the Navy after four long years.

"Don't send me any Christmas presents," he had written, "because I'll be home by New Year's Day at the latest."

Then came the dreadful news about Pearl Harbor.

A card came from Edward. "I'm all right," he wrote. Nothing more. Of course, he had re-enlisted.

Two months later our youngest son followed his brother into the Navy and I felt that my world had fallen apart.

You can well imagine that during the next months—and years—Dad kept the radio going night after night until after the eleven o'clock news. And we waited and looked for letters. We heard frequently from our youngest boy, but not too often from Edward.

Then late one evening in July, 1943, we heard a noise at the front door. Dad went to investigate. He had already listened to the news and we had gone to the kitchen for a cup of tea.

"Mom!" he cried after a moment. "Look who's here!"

And there stood Edward. When finally we could talk, we had a reunion we will never, never forget. During that time

Edward handed me his ribbons—ribbons which he had never worn—together with two letters of commendation for bravery. "I know you will appreciate these, Mom," he said. And I did. I still do!

Edward was a first class electrician. He had taken part in all the major campaigns. You probably remember them well—the Gilbert and Marshall Islands raid, Wake Island and Marcus Island, the battles of Midway, Guadalcanal, Stewart Islands, Santa Cruz and the Solomon Islands—all of them. Those were hard days and nights for the boys. They were hard on parents at home, too. Those were the battles that made the news Dad listened to every night.

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Now, Edward told us, he had asked for a transfer from his ship. So in September he was sent to Naval school in Virginia, and late in November returned to the West Coast for duty. Just a few days later we received word that he was in a Naval hospital in California, a nerve patient.

How much he suffered then, we have never known. But in the following March he was given an honorable medical discharge. When he arrived home, he was restless and moody. He spoke of the war only once or twice.

"You can't imagine what it was," he would say.

Also, things that had happened around home while he was away seemed to be hard for our war-weary boy to take. During that time both his beloved grandfathers had passed away. And the hound dog, his special pal—the one that had grown up with the boys—had died.

When he went to the steel plant to get his old job back, he was refused. That hurt him a lot. But he did get a good position with an electrical company about six miles from home. Then he married. And he seemed to be happy, but underneath Edward was facing problems which were greater than any of us knew. I could not have realized then how great these were, but I began to, six short months later—after he died from carbon monoxide.

♦ WHERE had we failed our son? Numbly we looked at each other and asked the question. As parents we had provided well enough for his material needs. And we thought we had done what was right in spiritual matters. Why, from the time our children were infants we had taken them to Sunday school and church. Quite evidently that had not been enough. Then I began to remember . . .

That day shortly after Edward came home from the hospital, he'd had something on his mind. As he straddled a little rocking chair and stared out the kitchen window, he seemed to want to talk about the Bible. A man he had met in the service—a well-educated man—had scoffed at his belief in the Bible and now he was concerned about his spiritual welfare, said he wasn't sure of anything.

"Surely you remember what you learned at Sunday school and church," I said. But I didn't know my Bible well enough to open it to the right places to read to him the words of comfort and assurance he needed. But I had faith, I told him. So had he. He had been a member of one of the churches in our town before he enlisted. He had sung in the choir and with a male quartet. But our faith, it seemed, was not deep or certain enough. I felt an emptiness. Apparently he had too . . .

That next year was one of heartbreak

for all of us. Then our family life began to take on a new pattern. Our youngest son was discharged from the service. He married and settled down happily in his own home. Then Dad and I bought a little home about ten miles from town, on the mountainside. The nearest church was three miles away. We started attending regularly. There we sensed the peace for which we had been looking.

One day, not long after we moved, the young minister of the church came to call. It may have been his warmth, his evident sincerity, his deep love for the Lord, or perhaps a combination of all three. But whatever it was, I found myself telling this man, heretofore a stranger, all about our son. He listened sympathetically.

Then he started to talk. Somehow he knew just the things to say to quiet a distraught mother's heart. He prayed. He opened the Bible to the eighth chapter of the Book of Romans. He explained the way of salvation and the Christian's position in Christ, simply and beautifully. As he talked, I found the peace of a soul forgiven for which I had been longing. It was wonderful! For me it meant the opening up of a new life; but one not unmixed with sorrow, for these newfound truths had come to us too late to help Edward.

♦ I cannot live my life over again. But if I were given the opportunity of telling young parents one thing which I believe would save them the hours of pain and sorrow that have been mine, I would charge them: Know the Person upon whom your faith is fixed. Make sure you are trusting in the payment Christ so willingly gave for your sin. Then read and study your Bible, and teach it to your children.

I started by reading a good book of daily devotions which was given to me. Each day's reading gave one verse of Scripture. I read the devotional material, then looked up the verse in the Bible. Someone had given me a Bible with a concordance in it. That helped.

Now I know why the Bible says, "Thou shalt teach these words diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down and when thou risest up" (Deut. 6:6, 7). God intended that His Word should be a part of our daily living.

For us it is too late to teach our son the precious truths we have learned. But I will feel my anguish and loss will not have been in vain if through my experience some mother somewhere will be influenced to gather her little brood about her each day to read the Bible and pray, and diligently teach them the way of the Lord and help them to walk in it.

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# In the Study

By WILBUR M. SMITH

Recent discoveries in Bible lands, the rise of the State of Israel and the tense situation that prevails in the Near East have awakened many to the deep significance of Bible backgrounds.

## Three New Bible Atlases

WITH the publication of three remarkable Bible atlases in the last ten months, the English world now has more authentic, amply-illustrated works in this field than ever before in the history of Biblical interpretation.

Is it not true that the Bible is the only great world classic (of course, it is much more than a world classic) which requires an extensive series of maps for a comprehensive understanding of thousands of its references? The only books that could even be considered with the Bible in this respect would be Homer's *Iliad* and *Odyssey*, and one could read both of these works without continual reference to an atlas. And how many secondhand bookstores would one have to visit before finding a geography of the Homeric writings?

The Trojan War took place right there in the Near East, on the shores of Asia Minor, yet no one seems to refer to that event even in these days when the Near East is constantly on the front pages of our newspapers. Indeed, while the *Cumulative Indexes* for 1933 to 1948 give a separate heading to "Bible Atlases," I could find no separate heading for atlases of the United States, even; actually, of the scores of atlases listed in these volumes, I was not able to detect one devoted exclusively to our own country.

On the other hand, it can be safely said that during the last one hundred years more atlases of Bible lands have been published than of any other area in the world.

♦ EXACTLY when men began to draw maps illustrating Bible history I do not know. The earliest of which we have any knowledge is the famous mosaic map of Madaba, dating back to the sixth century A.D., which was discovered on the floor of a church at Madaba, east of the northern end of the Dead Sea. Passing over many others, in 1650 Thomas Fuller (1608-1661) issued a famous folio work with some remarkable maps entitled *A Pisgah Sight of Palestine*.

Early in the next century appeared the work by Adrian Leland (just try to find some biographical data on this Biblical geographer!) and at the beginning of the next century appeared the great volumes by E. F. K. Rosenmuller, 1823-1831.

The extended visits to Palestine of the well-known American geographer, Edward Robinson, beginning in 1837, laid the foundations for the modern study of Biblical geography, presenting data for more accurate identification of hundreds of Biblical sites. The next major step in this direction was the Survey of Western Palestine, made for the most part by British surveyors and explorers, from 1865 to 1877.

This aroused much interest in the vast subject of Biblical

geography, and atlases quickly followed one another from the presses. In the *American Catalog* for 1881, I find fifteen different titles of Biblical geographies and atlases, priced from fifty cents to five dollars. Most of these are now entirely forgotten and rarely ever seen. At the close of the century, Hurst, in his *Literature of Theology*, listed 36 different titles in this area of Biblical study.

Probably the best atlas available in English up to the time of Hurlbut's work was *An Analysis and Summary of the Historical Geography of the Old and New Testaments*, by J. T. Wheeler, published in London in 1853. It had only 34 pages of text and five double-page maps in color.

♦ THE most popular of all American Bible atlases was that compiled by Jesse L. Hurlbut, with an introduction by Bishop Vincent, *Manual of Biblical Geography*, published by Rand McNally, a work of 158 pages which sold for the substantial price (at that time) of \$3.75. Later editions carried the title, *Bible Atlas; a Manual of Biblical Geography and History*. This was revised down to as late as 1910, and the Rand McNally firm has passed on to me the interesting information that to within two or three years ago, this volume was still selling 4,000 copies a year!

A few details of this work should be noted: the book measured 11 1/2 x 9 1/2 inches; there were 51 small pictures and one full-page picture, 21 full-page maps and 37 smaller maps; the index to the map of Palestine carried 984 place names, and the index to the map of the Old Testament world, 160 names.

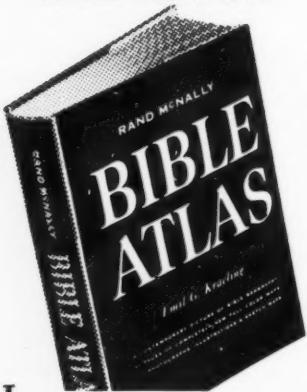
This is the only modern atlas I know of that lists the major wars and battles of the kingdom age of Israel (pp. 89, 90), indicated on a map of Solomon's Empire by small flags. Here also is a good detailed map of the vicinity of Nineveh, an area often overlooked in similar works, and a number of elaborate maps of various aspects and historical periods of the city of Jerusalem. The text runs to about 65,000 words. Probably no handbook for Bible study was used by as many thousands of Sunday school teachers for a half-century as this Hurlbut atlas.

A few years later, in 1897, there appeared a very scholarly work in two small volumes (7 x 4 1/2 inches), *The Holy Land in Geography and in History*, by Townsend MacCoun, well illustrated with physical maps and some photographs, with a carefully written text. This is the only American atlas to which George Adam Smith later gives any notice; he calls it "one of the most complete and compact aids to the student, small but admirably clear and vivid."

♦ THE next notable advance in Bible atlases—and it was indeed an advance—occurred when Dr. George Adam Smith

Correspondence relative to "In the Study" should be addressed to Dr. Wilbur M. Smith, Fuller Theological Seminary, 135 N. Oakland, Pasadena, Calif.

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published his *Atlas of the Historical Geography of the Holy Land* (Hodder and Stoughton, 1915). Twenty years in preparation, the work appeared long after the first edition of his epochal *Historical Geography of the Holy Land*.

Apart from introductory notes, which we shall refer to later, there is no text in this book, the text being found in the frequently-revised *Historical Geography*. The finest maps of Palestine available to that time were included.

The title should be carefully noted: this is not simply an atlas of the Bible, but is an atlas of the geography and history of the Holy Land from earliest times to the twentieth century. No other atlas in the English language has ever attempted to set forth accurate maps of Syria and Palestine at the time of the Crusades, of the expansion of Christianity, of the political divisions of Palestine at that time, and of Christian missions in Palestine.

While the maps covering Biblical periods have been greatly improved upon through the years—and in that respect the atlas is now out of date—the "Notes to Maps, with Explanatory Bibliography" (pp. xi-xxxii), are still invaluable for references to the principal literature of all the various periods subsequent to the publication of this work.

The chronological tables, covering four folio pages, are the most detailed to be found in any Bible atlas of the present time. Of the 52 maps included here, 9 are double-page and 28 are full-page in size.

A comparison of the indexes of this volume with those of the new atlases which we are about to consider will reveal the changes taking place in geographical nomenclature in that part of the world. For example, Smith lists 473 sites beginning with *Wady*, while the Westminster Atlas has only three, and the other two works, none. Smith lists 233 sites beginning with *Khurbet*; Westminster, 13; Grollenberg, 1, and Kraeling, none. Smith indexes 111 sites beginning with *Tell*; Westminster 33; Grollenberg, 8; and Kraeling, none. Of course it must be recognized that the maps in this collection cover many centuries not included in the other works.

The review of this atlas of Smith's in the *Expository Times* for December, 1915, concludes, "We are glad to have this cartographical record of the history of the Holy Land just at this time, when there is every likelihood that the fortunes of Palestine, already so varied, are in process of further change. Who can tell what the additional map of the next atlas will be like?"

The reviewer could have had no idea of what the next map would be—the State of Israel—though it should be pointed out, with regret, that the three more modern atlases published within

the last two years, carry no map of the State of Israel.

Professor Smith could not have dreamed of what vast discoveries would be made in the forty years following the publication of his work: the Lachish Tablets, the 20,000 tablets found at Nuzi, the primitive writings uncovered at Byblos, the flood of new light thrown upon Biblical history with the excavations at Megiddo (1925 ff.) and Jericho (1930 ff.), the whole mass of epochal documents generally called the Dead Sea Scrolls, and Mr. Wiseman's most welcome publication of the Babylonian tablets, giving minute details of the period in Nebuchadnezzar's reign when the city of Jerusalem was captured and destroyed.

♦ IN 1945 the *Westminster Historical Atlas to the Bible* was published, under the editorship of G. Ernest Wright and Floyd V. Filson of McCormick Seminary (Westminster Press, Philadelphia). It immediately became the most widely-used Bible atlas among students, and it will no doubt continue to be used in more classrooms and by more Bible students than any other similar work in our generation.

After ten years, a revised edition of the *Westminster Atlas* was issued, under the same editorial supervision. The size of the original edition, 15 1/2 x 11 inches, was reduced to 14 x 9 1/2 inches, and thirty columns of text were added, as well as a number of new pictures.

It is interesting to compare these two editions. The preface material is the same, except for the date, and Professor Albright's excellent opening chapter, "The Rediscovery of the Biblical World," has not been altered. There are some differences: The earlier edition spoke of a Stone Age "beginning 200,000 to 500,000 years ago," whereas the new edition says it began at least 100,000 years ago—someone must have been guessing.

More significant, however, is the readjustment of dates for some of the kings of Israel. In the early edition, the reign of Rehoboam is placed at 929-910 B.C., and in the later edition at 922-915 B.C. Subsequent reigns are adjusted accordingly, with the reign of Joash terminating in both tables at 800 B.C. The original edition places Ezra's reign at 458 B.C. and adds the phrase "some scholars date it later"; the new edition reads, "Rival dates for Ezra, 458, 432, 428, and 398 B.C."

I would judge that the text of the *Westminster Atlas* contains about 56,000 words. It is very carefully written, and based upon the latest archaeological and historical research. A chapter on "The Geography of Palestine" is followed by sections on "The World of the Patriarchs," etc., down through the subject of "The Journeys of Paul," with three concluding chapters on "The Expansion of

Christianity," "The History of Jerusalem" and "Excavations in Modern Palestine."

The work includes 110 illustrations and 30 maps, 12 of which are full-page in size. The detail maps of Palestine are scaled nine miles to an inch. The editors' claim is that "the indexes, including a new index of modern place names, contain the most complete tabulation of Biblical sites ever gathered into a single atlas."

Some aspects of this indispensable atlas are regrettable. A conservative who takes the Book of Genesis at face value, and believes in a divine revelation to the patriarchs, cannot go along with the statement that El Shaddai was merely a "patriarchal family God," and certainly he cannot accept the assertion that the patriarchs chose Him as their deity: it was not God who was chosen by the patriarchs, but the patriarchs who were chosen by God.

The drawing of a reconstruction of Solomon's Temple (p. 48) will come as a surprise to many, for it is radically different from the reconstructions we have been accustomed to seeing. One is surprised to find no reference to the Tabernacle in this carefully documented historical survey of Israel; nor does the word appear in the index.

I note here, as in the other atlases, a strange silence on the resurrection of Christ. References to His death are frequent, but from these pages, and those of Grollenberg, one would hardly know that Christ rose from the dead.

In spite of these and other disappointing features, however, this is one atlas that all serious Bible students should possess.

♦ The most elaborate and beautifully-illustrated Bible atlas of all time, in the English language, is *The Atlas of the Bible*, by L. H. Grollenberg, translated from the earlier Dutch edition by J. M. H. Reid and H. H. Rowley, published in 1956 by Thomas Nelson and Sons (\$15.00). One cannot speak too highly of this work. A large volume, 14 1/4 x 10 1/2 inches, it contains 408 illustrations and 36 maps.

Father Grollenberg is a member of the Paulist Order, but his work exhibits no particular slant toward Catholic tradition; in fact, he goes so far as to refrain from publishing any pictures of the Church of the Holy Sepulchre, because, he says, the present structure is so unlike anything originally erected there.

Some will think that his chapters are not as proportionate as might be expected; e.g., he devotes eleven columns of text to the history of Palestine between the close of the Old Testament and the birth of Christ, but only five columns to the history of New Testament times.

May, 1957

Here and there a sentence can be misleading; e.g., "The Gospels are not verbatim reports of a series of events, nor are they intended to be a work of history in the modern sense of the word." In contrast to this, we recall the words of the famous historian Professor Shotwell of Columbia, that the writings of Luke can be ranked with the best historical composition of the first century.

The map of Paul's voyage to Rome is the only one I have ever seen in which the drifting of the ship to the north, then to the south and back to the north again, is indicated—others use a straight line to mark this route, and that is not the way the ship moved in that storm.

The index itself is almost a Bible dictionary, and justifies the opening statement: "The principal purpose of this index is to catalog and describe all the *geographical indications* provided by the Bible. It therefore contains the name of every town and village, every mountain and valley, and every region, river, country, and people which occurs in the Bible."

One item from the index will illustrate the dictionary nature of these entries:

GEBA, "height"; loc. of Benjamin, listed Jos. 18:24; Levitical city, Jos. 21:17, 1 Ch. 6:60 (Heb. 45); cf. 1 Ch. 8:6; ment. in the battle between Benjamin and Israel, Jg. 20:33, and in Saul's battles with the Philistines, 1 S. 13:3, 16, 14:5; ment. under David, 2 S. 5:25 (Heb. Geba; Gk. and parallel passage of 1 Ch. 14:16 have Gibeon, cf. Is. 28:21); after the Disruption, on the N boundary of Judah, 1 K. 15:22, 2 Ch. 16:6, whence the expressions "from Geba to Beersheba," 2 K. 23:8, "from Geba to Rimmon," Zec. 14:10, to indicate the whole extent of the territory of Judah; repopulated after the Exile, Ezr. 2:26, Neh. 7:30, 11:31, 12:29; mod. Jeba, 6 miles NNW of the Temple terrace in Jerusalem; Maps 2, 13, 14, 15, 17, 19, 22; Pls. 189, 190, 250.

The work begins and ends with welcome words not found in any other atlas known to me, at least published in our generation. Dr. de Vaux, director of the French School of Biblical and Archaeological Studies at Jerusalem, begins a prefatory note with this declaration:

The Bible is an eternal book, the common heritage of men through the ages. Moreover, because of its constant use by the Church, the Bible has been instrumental, together with the legacy of Greece and Rome, in building Western civilization. It has nurtured our thinkers and saints, it has inspired our poets and artists.

For the believer, the Bible is the sacred Book, which embodies God's message to mankind, the progressive revelation of His nature and His

## THE IMPORTANCE OF MISSIONS AT FULLER THEOLOGICAL SEMINARY

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On the final page, Grollenberg himself makes this statement:

"The Christian of today shares the views of the Early Church. He knows that he is living in the latter days, in the closing phase of world history. Whether this period be long or short, all that now matters to each man is to find God in Christ.

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♦ THE outstanding map publishers of our country, Rand McNally and Company, have just issued (1956) the *Rand*

*McNally Bible Atlas*, edited and written by Dr. Emil Kraeling. This attractively-printed work, 10 by 6½ inches, is priced at \$8.95. In spite of the fact that Kraeling says, "The book exists for the maps," it is the text, and not the maps, which give the greatest value to the volume, in my opinion. The maps represent excellent cartography, but they cannot compare in minuteness and detail with those in the *Westminster Atlas*.

A tremendous amount of work has gone into the selection of the 265 pictures for this volume, and some features here are superior to anything of like nature in other atlases. While one would not agree with every line, the very carefully annotated outline of the table of nations found in Genesis 10 is abreast of the latest scholarship and cannot be ignored in any subsequent study of this important chapter.

The well-written studies of the location of Sodom and Gomorrah, new archaeological light on the life of Isaac, the location of the crossing of the Red Sea by Israel, geographical features of the life of Gideon, the archaeology of the period of the Judges, the life of Saul (covering nearly 20 pages), recent discoveries at Nazareth, and the full discussion of whether or not Paul went to Spain—all are most commendable. I intend to keep this volume on my desk for constant reference when writing lessons for *Peloubet's Notes* which deal with these historical epochs.

Bibliographical Data	G. A. Smith	Westminster 1945	Westminster 1956	Nelson	Rand McNally
Size	18 by 9½	15½ by 11	14 by 9¾	14¼ by 10½	10 by 6¾
Pages—number	108	114	130	166	487
Text—approximate wordage	no text, as such	56,000	63,000	75,000	237,000
Maps	52	33	30	36	26
Illustrations	none	76	110	408	265
Index—number of entries	4800	c.2700	c.3100	c.3600	3160
Cost	(out of print)	(out of print)	\$7.50	\$15.00	\$8.95

Among writers of modern atlases and Biblical geography works, Dr. Kraeling is the only one, to my knowledge, who has dared to attempt a chapter on "The Geography of the Revelation," though he has, unfortunately, omitted the city of Jerusalem, and does not support the idea of a final battle at Armageddon.

One regrets that in quoting Psalm 137:5, "If I forget thee, O Jerusalem . . ." he speaks of "this mental bondage to a land and a place." Of course he has no evidence for saying that when John went into the wilderness he joined a monastic group, and he is at odds with most of the contemporary world of Biblical scholarship when he says, "Luke does not always have full and accurate reports to rely on."

These regrettable statements can be multiplied. Strange to say, while Kraeling speaks of the appearances of Christ as "visions," he proceeds to discuss these appearances as though Christ literally appeared to these disciples—as He certainly did.

There are now available some excellent small editions of Bible maps, the finest being the brochure, "Westminster Historical Maps of Bible Lands" (9 1/2 x 6 1/4 inches), which contains all the principal maps of the larger atlas in reduced size, together with an index.

In 1956 the Fleming H. Revell Company issued two pamphlets of maps (each 8 1/2 x 5 1/2 inches) edited by John Stirling of the British and Foreign Bible Society, "An Atlas of the Life of Christ," with 20 colored maps and a double-page chart of the events of passion week, and "An Atlas Illustrating the Acts of the Apostles and the Epistles," with 22 maps and a sketch of the city of Jerusalem locating the events occurring there in the days of the apostles. These sell for 75¢ each, and are well worth having.

With all of these modern aids now available to Bible students, I wonder if it is not high time that many Sunday school teachers try to do what the great Bishop J. H. Vincent (1832-1920) did during his early pastoral days—but let him tell us what he was able to accomplish back there in the 1860's and 70's.

During ten years of my pastoral life, wherever the itinerant system of my church placed me, I held on every Saturday afternoon, in the lecture-room of my church, a class to which old and young, and the representatives of all denominations, were admitted. It was called "The Palestine Class," and was devoted to the study of Bible history and geography.

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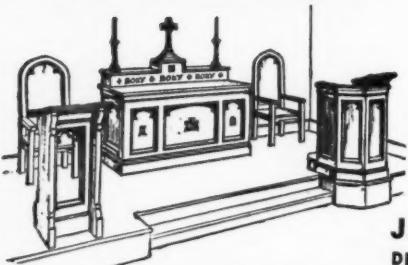
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in a rhythmic way, and chanted after the manner of the old-time "singing geography" classes. Answers were given in concert to help the memory, and personal examinations were afterward conducted to test it. The class constituted an "ideal company of tourists to the Far East."

The course of lessons was divided into five sections, covering the whole of Bible history. As each member, passing a personal examination, gave proof that he had thoroughly mastered "Section One," he was constituted a *Pilgrim* to the Holy Land, and given a certificate to that effect. Having studied "Section Two" and passed a satisfactory examination, he was made a *Resident* in Palestine, and his name was associated with one town or mountain. In that way every principal place on the map was associated with the name of some member, who was held responsible to the class for information concerning its history and present condition.

An examination in "Section Three" made our pilgrim and resident a *Dweller in Jerusalem*. Having been examined in "Section Four" he was made an *Explorer* of other Bible lands, and was located on some mountain, or city of Egypt, Arabia, Chaldea, Asia Minor, etc. A final examination made him a *Templar* . . .

The plan is practicable for every pastor. The book which I now have the honor of introducing to the public furnishes to every minister a complete preparation for directing such classes—a preparation which twenty-five years ago would have been a great benediction to me.

Actually, with all the marvelous visual aids now at the disposal of pastors and teachers, one with the same enthusiasm could do even more than Vincent did in this type of work. In the study of contemporary history the whole of the Near East is infinitely more significant today than it was in Bishop Vincent's day, and the materials available for the study of Biblical history are equally richer. We should take advantage of these opportunities to the utmost.

END

(These new Bible atlases are also reviewed, with comparative chart of features, in this month's NEW BOOKS on page 38.)

When Jesus said, "Look up,"  
I lifted my eyes above;

He stood at heaven's door

With outstretched arms of love.

"Come, weary one," He calls to me;

"I'll give you rest and victory."

—Mary Emma Freund

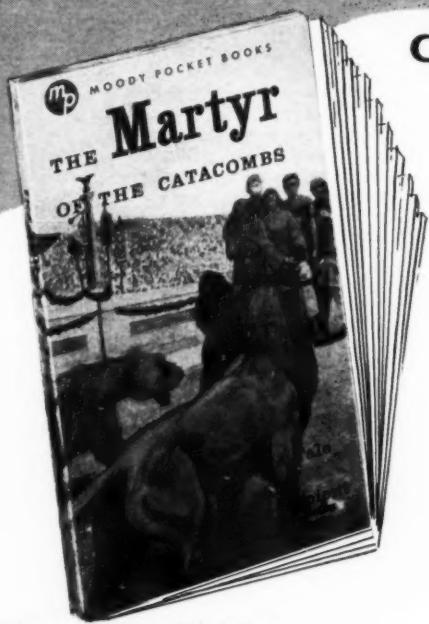
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## NEW BOOKS

G. COLEMAN LUCK, EDITOR

## Organizing a Library

### PRACTICAL STUDY METHODS FOR STUDENT AND PASTOR

by Donald F. Rossin and Palmer Ruschke

Donald F. Rossin Co., Inc., Minneapolis 15. 175 pages, \$5.00

Reviewed by Elgin S. Moyer

MANY a pastor has struggled along with his books, pamphlets, clippings, sermons and a mass of other material, wishing he knew how to organize them all in some practical way. Here is a book designed to give at least a partial answer to that wish. It is planned for both the student still in school and for the pastor who is in active service. The book is a discussion of a practical theory and method along with material to implement the method. The system here presented is based upon the widely used, efficient and practical Dewey Decimal Classification.

Mr. Rossin was for twelve years an active pastor with a growing library. Wishing to make his library more efficient he began to study methods of doing so. He considered the Dewey Decimal Classification to be the best, so he adopted it for filing his sermons, clippings and other loose material as well as for classifying his books. His fellow pastors were interested in his plan and urged him to help other pastors. Gradually he developed the tools necessary to implement the system and finally set up a business concern to supply these essentials to his fellow pastors. This book explains the use of the system and the materials he has available.

Collaborating with Mr. Rossin in this writing is Palmer Ruschke, a seminary student, who has made a special and practical study of "Filing and Indexing for the Ministry."

His own successful application and use of the same system that Mr. Rossin recommends is proof enough to the reviewer that his system works. We do not hesitate to recommend the book, and believe that many students, pastors, and other church workers will find in it valuable assistance in building and organizing their libraries, and especially in collecting, organizing, filing, and using many helpful materials that they would otherwise miss or lose.



Rossin

our Saviour during the Lenten season. Forty-seven summaries of his Lenten sermons have been edited with a view to providing a stimulus to the pastor who wishes to make the most of his opportunities to preach Christ during the season of the year when His crucifixion is most before the minds of the public.

Dr. Ockenga is a preacher of the gospel. His sermons present the old truths of Christ crucified and risen from the dead as the basis of all Christian life and ministry. He presents these truths in a form that should prove compelling to the twentieth century reader or listener. The opening series on "The Dinner Parties of Jesus" presents Christ as the One who meets men in their varied needs and conditions. Other groups of sermons deal with the cross, the suffering Messiah, and the conflicts aroused at Calvary.

For sound sermonic material, attractively presented and exalting the Saviour, the volume is highly recommended. C.F.P.

**HOW TO BE AN EFFECTIVE SUNDAY SCHOOL TEACHER**, by C. B. Eavey, Zondervan Publishing House, Grand Rapids. 89 pages, paper, \$1.00.

The gifted author of this informative volume has a rich background of practical training and experience in the field of education as related to the Sunday school teacher. He brings to the attention of prospective and actual Sunday school teachers the need for never-ending preparation;

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**LIST OF COOPERATING  
Camps and Conferences**

Barrington Summer Conference, Barrington, R.I.	June 29—Aug. 23
Ben Lippen Conference Center, Asheville, N.C.	June 15-22; Aug. 3-25
Big Water Conference, Chatham, Ont.	June 30—Sept. 2
Boca Raton Bible Conference, Boca Raton, Fla.	Jan. 1—Mar. 31, 1958
Camp-of-the-Woods, Speculator, N.Y.	June 29—July 20
Camp Wabanna, Mayo, Md.	Aug. 10—Sept. 2
Canadian Keswick Conference, Ferndale, Muskoka, Ont.	July 1-7; July 29—Sept. 2
Cedar Lake Conference, Cedar Lake, Ind.	June 21—Sept. 8
Deer Valley Ranch, Nathrop, Colo.	June 22—Sept. 2
The Firs Bible & Missionary Conference, Bellingham, Wash.	June 1—Sept. 28
Gitchi Gumee Bible Camp, Eagle River, Mich.	July 20-29
Gull Lake Bible and Missionary Conference, Kalamazoo, Mich.	July 21—Aug. 24
Harvey Cedars Bible Conference, Harvey Cedars, N.J.	June 29—Sept. 2
Highland Lake Bible Conference, Highland Lake, N.Y.	June 24—Sept. 2
Hume Lake Conference, Inc., Fresno, Calif.	June 29—July 12
Lake Louise Conference Grounds, Tococa, Ga.	July 21—Sept. 2
LeTourneau Christian Camp, Canadagua, N.Y.	June 10—Sept. 8
Marantha Bible and Missionary Conference, Muskegon, Mich.	June 15—Aug. 24
Montrose Bible Conference, Montrose, Pa.	July 1—Sept. 2
Morning Cheer Bible Conference, Sandy Cove, North East, Md.	July 1—Sept. 2
Mount Hermon Association, Mount Hermon, Calif.	June 17—Sept. 2
Odosaghi Bible Conference, Machias, N.Y.	June 14—Sept. 8
Park-of-the-Palms, Keystone Heights, Fla.	July 28—Aug. 11
Penn Grove Summer Bible Center, York, Pa.	Jan. 1—April 5, 1958
Pinebrook Bible Conference, East Stroudsburg, Pa.	July 3—Sept. 2
Rumney Bible Conference, Rumney Depot, N.H.	June 23—Sept. 2
Sacandaga Bible Conference, Inc., Broadalbin, N.Y.	June 29—Sept. 2
Silver Fork Bible Conference, Salt Lake City, Utah	July 14-27; Aug. 4-17
Southwest Bible and Missionary Conference, Flagstaff, Ariz.	Aug. 6-18
Stony Brook Conference, Stony Brook, L.I., N.Y.	July 20—Aug. 3
Tri-State Bible Conference, Port Jervis, N.Y.	Aug. 3—Sept. 2
Twin Peaks Bible Camp, Grand Junction, Colo.	July 8—July 27
Winona Lake Christian Assembly, Winona Lake, Ind.	June 24—Sept. 2

Conference dates listed above indicate time open to **MOODY MONTHLY** winners only—and does not necessarily imply beginning and closing dates for the entire year.

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then provides skilled counsel on ways of preparing and becoming more adept in effective teaching. The book drives home to the teacher the importance of close fellowship with God through Christ, the need of being a student of the Bible, the necessity of being genuinely interested in people and loving the souls of the pupils. We recommend this book highly. B.C.B.

**THE WESTMINSTER HISTORICAL ATLAS TO THE BIBLE (Revised Edition)**, edited by George Ernest Wright and Floyd Vivian Filson. The Westminster Press, Philadelphia. 130 pages. \$7.50.

**ATLAS OF THE BIBLE**, by L. H. Grollenberg, translated and edited by Joyce M. H. Reid and H. H. Rowley. Thomas Nelson and Sons, New York. 166 pages. \$7.50.

**RAND McNALLY BIBLE ATLAS**, by Emil G. Kraeling. Rand McNally & Company, Chicago. 487 pages. \$8.95.

Because the Bible is a historical book, it is necessary for the Bible student to learn the facts of Scripture in their historical and

geographical context. To accomplish this, a good Bible atlas is an indispensable tool. Continuing studies in the field of Biblical antiquities make it necessary to revise and improve our basic reference books periodically. The publication of three such works in the autumn of 1956 is evidence of continuing study by Biblical specialists in the areas of Biblical history and geography.

A Bible atlas is more than a collection of maps. In addition to maps which enable the user to chart the historical episodes of the Bible, a modern atlas contains a number of pictures illustrative of Biblical life and times. Many of these pictures are the result of the discoveries made by archaeologists during the past century—discoveries which are being announced regularly in the daily press as well as in the scientific journals devoted to Near Eastern antiquities. A commentary on the maps and illustrations frequently assumes the form of a brief history of Bible times. A careful editor may also indicate those elements of history and geography in which difference of opinion exists, indicating his reasons for accepting the conclusions which appear on his maps or in his text material. Great strides have been made in the study of Bible geography since Edward Robinson

made the first modern exploration of Palestine in 1838. It must not be assumed, however, that all of the questions in the mind of the historian and geographer have been solved. A new atlas provides the opportunity for giving a survey of information available "to date."

A comparison of features in each of the three new atlases is presented in the table which follows.

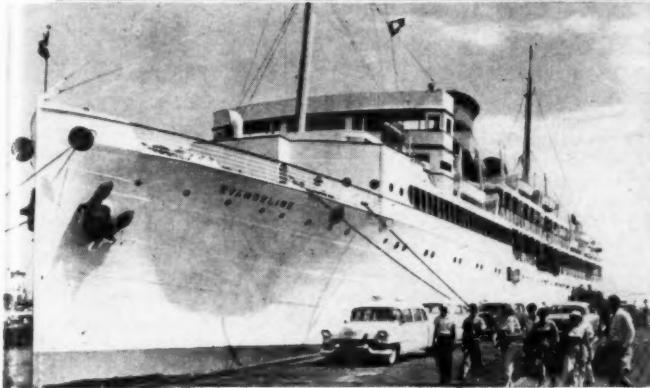
All three atlases are readable, well-indexed, and abreast of the best in modern Biblical scholarship and the art of the mapmaker. The Nelson volume gives most attention to illustrations, and will be particularly appreciated by those with special interests in the areas of archaeology and art. The text of the Rand McNally Atlas gives the fullest discussion of Biblical places, including a treatment of divergent viewpoints (four possible routes of the exodus are discussed!) The liberal bias, although pronounced, does not negate the factual content of this atlas; however, discernment is necessary. The Westminster Atlas is the smallest of the three volumes, but its brief treatment of Bible history and its carefully chosen illustrations, added to maps of proven worth, make it a serviceable volume for the general reader. C.F.P.

### REFERENCE CHART OF ATLAS FEATURES

	Westminster	Nelson	Rand-McNally
Size	14 by 9 3/4	14 1/4 by 10 1/2	10 by 6 7/8
Editors	George Ernest Wright and Floyd Vivian Filson, professors of Old Testament and New Testament at McCormick (Pres.) Theological Seminary. Introductory chapter by W. F. Albright, Johns Hopkins.	L. H. Grollenberg, O.P. Roman Catholic (Dominican). Formerly with French School of Biblical and Archaeological Studies, Jerusalem. Now at Albertinum Theological Seminary, Nijmegen, Holland.	Emil G. Kraeling, Lutheran scholar. Taught Old Testament 25 years at Union Theological Seminary, N.Y.
Text	Description of geography of Palestine and history of Bible world. Otherwise excellent presentation marred by low view of inspiration.	A realistic and basically accurate survey of history of Bible world (60,000 words). Betrays low view of inspiration. Attempts, not always successfully, to be objective in areas of Protestant-Roman Catholic controversy.	Attempts unbiased, factual presentation of history of Bible world. Liberal viewpoint evident. Editor considers Bible only a wonderful source book for reconstructing history.
Distinctive Features	Color over relief used to produce realism of geographical contour. 18 color plates 9 by 13 inches.	Items of history, geology, etymology, etc., overprinted on maps. Biblical names conform to RSV with cross references to AV, Douay and Knox translations. 28 color plates 9 1/2 by 13.	Color maps supplemented by 50 black and white maps highlighting specific events.
Maps	33 covering all major periods of Bible history.	35 in eight colors, plus 2 large end maps in six colors covering major periods of Bible history.	18 2-page maps 8 1/2 by 11 inches. 4 1-page maps 5 1/2 by 8 1/2 inches, covering major periods of Bible history.
Illustrations	88 photos.	400 photos illustrate geography, art, architecture, etc. Pictures dominate text and well illustrate epochs of sacred history.	More than 300 photos which are interesting but subordinate to the text.
Archaeology	Special maps of excavation sites, plus photos of remains and sites.	Excavation sites shown on Bible history maps by special key, plus photos of remains and sites.	Special maps of excavation sites, plus photos of remains and sites.

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# SUNDAY SCHOOL LESSONS

HAROLD L. LUNDQUIST

May 19

## Abraham and His World

Genesis 18:20-33; 19:29

MEMORY SELECTION: *Arise, O God, judge the earth: for thou shalt inherit all nations.*—Psalms 82:8

The subject assigned to the "Young People-Adult" division of the Sunday school might be more appropriately named, "Praying In An Evil World," for the entire lesson is taken up with Abraham's intercessory prayer for Sodom and Gomorrah.

Prayer is something that needs to be done more than it needs to be talked about. People will come in large numbers to hear prayer discussed, but so few will be present at prayer meeting. But we shall hope that today as we discuss it someone will get a vision of the power and privilege of prayer.

One important phase of an effective prayer life is intercessory prayer. That is, prayer for others. In our lesson we learn

### I. The Nature of Intercessory Prayer

1. It is a privilege. Earnest, God-honoring prayer is a serious thing and we speak rightly of the burden of prayer. But let us also recall that it is a high privilege.

Abraham had been honored by a visit from the Lord. The covenant between him and the Lord had been renewed and a son had been promised (Gen. 18:1-16). Then because of the friendship between Abraham and God, God shared with His servant (v. 17) His purpose of drastic judgment on the wicked cities of Sodom and Gomorrah.

How wonderful to be on such intimate terms with God—to know His plans and purposes. We in this day may live very close to God through the Lord Jesus Christ, through obedience to Him, through faith in His Word.

2. It is a duty. Those who know God's plan will be impelled to pray. As they have audience with "The King of kings" they will bring others before Him in earnest intercession.

Abraham lived in wicked times, and he prayed for those who lived in the grossly evil cities of the plain. We too live in an age when confusion, hatred, and ungodly forces seem to have taken over, and that is a good time to pray.

Pray for our nation and its leaders, our states and cities, our churches and our homes. If we—you and I who believe in Christ—do not pray, who will? 3. It is a reality. Some modern religious leaders would have us believe that prayer is purely subjective, giving a sense of well-being to the one who prays—a sort of spiritual exercise.

But prayer is objective. It deals with men and women, nations, cities, problems and sin and sorrow. It concerns itself with every need of man, spiritual, mental,

and physical. Now notice if you will

### II. The Spirit of Intercessory Prayer

1. Unselfish. Abraham was assured of God's blessing for himself, but the condemned cities, sinful and unrepentant as they were, were under God's judgment. Some might say, "It serves them right." Abraham prayed for them.

2. Courageous and bold. Note the reverent boldness of Abraham's request. The Bible reveals that God is pleased by those who press their cause in prayer. He has always honored and used men of holy courage.

3. Persistent. No one, not even God, likes a quitter. Remember what our Lord taught about importunity in prayer (Luke 11:8; 18:1-8). Too often we pray, and then without waiting for the answer give up.

Abraham persisted—fifty, forty-five, forty, thirty, twenty, ten—perhaps he should not even have stopped there. But God honored his importunity and saved those who could be saved.

As we pray, "let us not be weary in well doing, for in due season we shall reap, if we faint not" (Gal. 6:9).

### III. The Result of Intercessory Prayer

God had to destroy the cities. These were virulent centers of infection which could only be removed by destroying them, but in the midst of judgment God showed mercy to Lot because Abraham prayed.

God does hear and answer prayer. Let us not fail to pray.

May 26

## A Man of Peace In a World of Strife

Genesis 26:17-29

MEMORY SELECTION: *Blessed are the peacemakers: for they shall be called the children of God.*—Matthew 5:9

It seems almost futile to talk of peace in a divided and war-minded world. But in just such a world of strife we need to declare the grace and peace of God. In a world largely dominated by the philosophy that might is right, and where men are lawless and violent, it becomes increasingly difficult to proclaim that patience is not weakness and that humility and meekness are Christian virtues worth cultivating.

Isaac was a man of peace. He was a gentle man, a leader, and yet one of the common people who had come through many varied experiences of both victory and defeat. Now, through fear of famine, he had been brought to the land of the Philistines, where he had redug the well of Abraham and had prospered. But he soon learned through the envy of his enemies that

**I. Peace in This World is Temporary**  
(vv. 17-21)

Though he had prospered he was out

of the promised land, and he could expect no permanent peace. We are in the world, though we are not of it. We long for peace. We seek to maintain peace, but we as believers must recognize that the only real peace is the peace of God.

We should be winning men and women to Christ, that they like Isaac might become peaceful men of good will, willing to yield even what seems to be their rights rather than cause contention. We say again that patience and meekness are still Christian virtues worthy of emulation.

There are times when one must defend one's good name and one's possessions, but all too often such efforts lead to trouble and loss, and nothing is gained but an empty victory.

Where then can man find peace and joy? The answer is

#### II. Abiding Joy is Found in Fellowship with God (vv. 22-25)

When Isaac came up into Canaan where he belonged he found real peace and an abiding joy in renewed fellowship with God.

The Christian who will leave the place of his failure, in spiritually destructive fellowship with the world, and come over wholeheartedly into the full consecration and separated living of spiritual Canaan, will find true peace and a satisfying communion with God.

He will then look for the coming of the Lord, who will one day return to establish righteousness and peace, because He is the Prince of Peace. As the circumstances of this troubled world press in upon us we hold more precious this blessed hope of the church (Titus 2:13).

But there is something we can do now. We learn from Isaac's experience that

#### III. A Godly Life is a Testimony to Warring Men (vv. 26-29)

These wicked men had perceived that God was continually blessing Isaac in spite of their repeated injustice toward him. So they decided that it would be well to make a covenant of friendship with him.

So by his kindness and patience Isaac bore effective testimony before his enemies. Someone has said, "It is better to turn enemies into friends than to beat them and have them enemies still." See Proverbs 16:7.

Note that even in their request for peace these leaders spoke falsely about their professed friendship with Isaac (v. 29). The world is always the enemy of God's people and those who follow the way of the world cannot be trusted. We must, however, continue to set before them the witness of a patient, self-sacrificing spirit for the glory of God.

June 2

#### Brothers Divided

(Temperance Lesson)

Genesis 27:30-28, 41

MEMORY SELECTION: *He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?*  
—I John 4:20b

May, 1957

A divided home provides an excellent background for deceit, failure, hatred, intemperance, and a multitude of other ills. Sad to say, the home of Isaac and Rebekah, which began under such idyllic circumstances (Gen. 24:58-67), and which had been blessed with two God-given sons (Gen. 25:20-23), wound up in deceitful dealings between wife and husband and between the two brothers also.

What happened? The mother, unwilling to await God's outworking of His promised plan (Gen. 25:23), arranged to deceive her husband into giving the blessing of the first-born Esau to the younger brother Jacob. Jacob entered into this scheme, and not only bought the birthright of his older brother with a mess of pottage but connived to deceive his aged father into giving him the blessing.

In carrying out this plan the intemperate appetite of Esau for that which would give him momentary satisfaction was an important factor (Gen. 25:27-34). This is the point at which the temperance emphasis may be made, for our saloons, jails and asylums are full of modern Esaus who have sold their souls for the sake of alcohol.

Our lesson begins after the sale of the birthright and the deception by Rebekah and Jacob, and reveals the sad truth which Esau discovered, namely, that it was

#### I. Too Late to Repent (vv. 30-33)

Having sold his birthright with scarcely a thought except for his empty stomach, Esau apparently went on without concern until the day when he wanted his rightful place as the elder son. Then he found that his treasure was gone (Heb. 12:16, 17).

Even so, men and women in our day go carelessly and even gaily along the road of indulgence until they suddenly awaken to find that the best things in life are gone. Thank God for His redeeming grace and mercy which can redeem man even at that stage. But think of the waste and sorrow of a lifetime lost to the evil of intemperance. Men then face

#### II. Life's Second Best (vv. 34-40)

Isaac had given the blessing and it could not be retrieved—or perhaps we should say, he would not change it. He knew of the prophecy of Genesis 25:23 and realized that God's plan was working out in spite of his disordered family's deceit.

We have added verses 39 and 40 to show that there was a blessing for Esau, but it was limited and involved the service to his brother. Men and women who have had the finest opportunities for culture and education have prostrated themselves and their gifts before the awful ruler of men's souls, alcohol, and are just shiftless, broken wrecks of humanity.

Make it painfully plain to your class that the man or woman who takes the first "social drink" is starting down the path of self-destruction.

When Esau realized what had taken place he yielded his life to a fearful seeking for vengeance, and tasted the

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### III. Bitter Fruit of Hatred (v. 41)

The man who hates has started on the path of murder (Matt. 5:21, 22). Remember that the purpose of Esau to kill his brother had its roots in his own impulsive act of self-gratification in Genesis 25:30-32.

Many a man and woman spending life behind prison bars for killing another can trace the cause back to the first glass of intoxicant.

The sad picture of Isaac's broken household speaks to us of the necessity of keeping our own homes in touch with God and dedicated to His will and His service.

June 9

### Brothers Reconciled

Genesis 32:24-30, 33:1-4

MEMORY SELECTION: *As Christ forgave you, so also do ye.*—Colossians 3:13b.

Headline, front page news! "Prominent Swindler Converted!" And a sub head, "Reconciled To His Brother!" After years of deception, thievery and other wickedness the day came when Jacob met God. After a transforming experience of His grace and power Jacob "the supplanter" became Israel, "a prince with God."

Next Jacob had to make things right with his offended brother. After twenty years of evading that issue he meets it face to face and finds forgiveness and peace. It is a thrilling and instructive story we share today. First we note that there was

### I. A Struggle and A Victory (Gen. 32:24, 25)

After long years of varied experiences of both victory and defeat Jacob turned back again to his own land. Word came to him of the approach of Esau with four hundred men, and recalling his brother's threat of murder before he had left home Jacob became fearful.

Before he met Esau Jacob spent the night alone in the presence of God. Whether it was fear or trust that led him to seek out the Lord we do not know, but we do read of a terrific struggle. He wrestled with "a man," but it soon became apparent that this was not only a physical struggle, but a spiritual battle, and that the "man" was God Himself.

God finally settled the matter by striking Jacob lame, and this proud and stubborn man is finally broken and ready to give up to God. But he was determined to have God's blessing, and he held on until he received

### II. A Changed Heart and a New Name (Gen. 32:26-30)

Jacob evidently knew that the hour had come for him to get right with God, and he persisted until the blessing came. He yielded his life to God for His grace and His direction.

The drastic change which took place is indicated by the changed name which God gave him. The crooked swindler was transformed into a man God could trust and honor.

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Such an experience has come to the life of many a man, and out of it has come "power with God and power with men" (v. 28). Submitting one's self to God is the only key to successful living and fruitful service for God. God still resists the proud and gives grace to the humble" (Jas. 4:6).

Now Jacob was ready to meet his brother Esau in

### III. Restitution and Reconciliation (Gen. 33:1-4)

After living in fear of his brother for two decades, Jacob learned that Esau was meeting him with a horde of men. Desperately fearful in spite of His encounter with God, quickly he planned his approach.

There was to be a measure of restitution in the gift he prepared (vv. 8-11). He could not restore it all, but he made a generous gift. We must remember that when men or women are saved there still remains the responsibility of restitution, as far as possible.

Jacob also exercised real strategy in the arrangement of his family. Note his pride in presenting his children, a spirit we could all emulate. There was an open expression of courtesy and recognition in the seven bows of Jacob to Esau.

Then came a surprise. Esau proved to be a loving brother rather than a hated enemy. Time had healed the wound, and the close bond of brotherhood had asserted itself. Men do well to respond to such promptings of the heart to be affectionate toward their brethren.

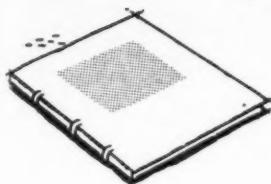
So the breach between the brothers was healed, and Jacob was ready to move on under the blessing of God to the great destiny which God had in mind for him.

### Coming Soon

### Moody's Contribution To Christian Movements

By Richard K. Curtis

Due to last-minute demands on space made by the Directory of Summer Bible Conferences and Camps, the fourth article in the current series on D. L. Moody has had to be held over. It will appear in an early issue. A fifth article will conclude the series.



# idea NOTEBOOK

Edited by DOROTHY MARTIN

MAY, 1957/Volume 4 • Number 8

*Beautiful, well-kept floors  
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## Care of Church Floors

CHURCH floors tell a story—either of neglect and abuse or of intelligent care and attention. But floor maintenance is also a matter of good business, for proper care will protect and greatly extend the life of expensive floor surfaces. Caring for floors also accounts for a considerable portion of the time spent in cleaning the church. Efficiency here will pay off not only in appearance, but in dollars and cents.

Regardless of the type of floor surface you are dealing with in your church, there are three basic steps in proper floor care: cleaning, sealing and maintenance.

**Cleaning** is the all-important first step. Unless the floor is made absolutely free of all dirt and foreign substances at the start, application of maintenance products will be difficult and their later effectiveness will be seriously impaired. (By removal of "foreign substances" is also meant proper rinsing of the cleaner—an all too important factor which is often overlooked.)

General cleaners are available which can be used on a number of different surfaces. Check the cleaner to make sure it is the proper one for your floor. Certain types of cleaners should not be used on some floors. For example, oil emulsion soaps are recommended for linoleum, but should never be used on rubber floors. Select a good general cleaner that is economical to use, dissolves easily in hard or soft, hot or cold water and does not irritate the skin.

Remember also that it is important to use the cleaner at correct concentration. Most products of this type are sold as concentrates (either powders or liquids), which are added to water before use. Pay careful attention to the manufacturer's instructions, particularly as to the dilution ratio recommended. Use of a cleaner in higher concentration than

necessary not only is uneconomical but can also lead to a damaged surface.

The second step is **sealing**. As soon as the initial step of thoroughly cleaning, rinsing and drying the floor surface has been accomplished, it is important that the floor be sealed against foreign matter. Nearly all floor surfaces are porous to some degree. Dirt, ground into the pores, cracks and crevices shortens the life of the surface, mars its appearance, and makes cleaning more difficult.

It is important to choose a sealer which has been designed to meet specific surface requirements. Some types of floors are more susceptible to dirt than others. Concrete, for instance.

All unfinished concrete is porous to such a degree that wear aggravates wear. Heavy foot traffic causes a dusting of the surface particles of concrete, which in turn have an abrasive effect on the still intact surface underneath. If allowed to go unchecked, this condition eventually reaches the layers of coarser particles in the concrete where pitting can take place at an even faster rate. A penetrating sealer, applied to the thoroughly cleaned and dried concrete surface, is the answer to this dusting problem.

In general the qualities to look for in choosing a sealer are that it seals all pores, and in addition forms a durable



FILE

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Floors, How to care for

protective cover over the surface which will resist wear and traffic. For this purpose, resinous sealers, consisting of the proper blend of phenolic resins, solvents and driers, give fine all around performance.

These sealers saturate the surface and dry to good hardness and luster. At the same time, they yield a coating which is flexible enough to be dented under extremely hard usage without breaking, cracking or chipping. When properly formulated and applied, penetrating resinous sealers become an integral part of the floor surface and serve to strengthen it as well as protect it.

Certainly the most important but least appreciated process in the preservation of floor surfaces is that of **maintenance**. The job of properly cleaning and sealing a floor with the finest available products is only partially completed, and to a large extent weakened, if the surface is then left to take care of itself on a "clean as needed" basis, or if improper materials are used on it.

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a good grade of floor wax is the best method for keeping the surface at its top efficiency and appearance. The wax film rather than the floor itself should take the brunt of wear. As the film wears away, it should be renewed from time to time with new applications of wax. Occasionally the heavy films of wax which build up after repeated applications should be removed entirely with a good wax remover or cleaner.

While the proper waxing of floors is never an easy job, much has been done to reduce the labor involved. Specially blended wax emulsions have been perfected for every type of floor. In most cases, their application is little more difficult than mopping with soap and water. The principal rule to follow is to apply them in thin, even coats with strokes in one direction only.

Some wax emulsions provide maximum floor protection combined with a mini-

mum amount of slip—a highly important consideration for churches.

Watch for any sign of floor wear in spots where traffic is heaviest. If wax is used, the area should be re waxed as soon as the top shows signs of wear. The condition will show up when the floor becomes dull and hard to clean. On finished concrete floors, evidences of excessive scuffing is the tip-off that additional preventive maintenance is called for. Spotting potential trouble before it hits is good common sense.

An excellent guide to floor maintenance is the one by John A. Manley, executive vice-president of the West Disinfecting Company, of Long Island City, N.Y., which is summarized in the following material. Your janitor may appreciate having a copy to tack up in his maintenance closet for reference as needed.

## Guide to Floor Maintenance

### Old Wood Floors

**Cleaning:** (1) Remove wax, oil, grease and dirt with approved wax removers, degreasers and soap solutions. (2) Bleach stains if desired with oxalic acid solution; rinse thoroughly. (3) When dry, sand thoroughly with proper cuts depending on condition of floor. (4) Pick up all wood dust with tack rag dipped in sealer and wrung dry.

**Sealing:** (1) Be sure floor is thoroughly clean and dry. (2) Apply thin coat of approved penetrating varnish sealer; buff lightly with steel wool after fifteen minutes; allow to dry for one hour. (3) Apply thin coat of resinous sealer; allow to dry; buff lightly and pick up residue with tack rag. (4) Apply second thin coat of sealer, allow ten to twelve hours to dry. (5) Buff lightly if satin finish is desired instead of glossy one.

**Maintaining:** (1) Apply one or two thin coats of water-emulsion wax or maintain with deodorizing type cleaner containing wax. (2) Use antiseptic dust control compound to enhance appearance and lay dust.

### New Wood Floors

**Cleaning:** (1) Clean thoroughly with solution of approved mild soap. (2) Sand thoroughly. (3) Pick up all wood dust with tack rag dipped in sealer and wrung dry.

**Sealing:** Follow same procedure as recommended for old floors.

**Maintaining:** Follow same procedure as recommended for old floors.

### Old Linoleum Floors

**Cleaning:** (1) Remove waxes by careful scrubbing with oil-base soap. Paste waxes can be removed with acceptable thinner. (2) Scrub with clear water; allow to dry thoroughly. (3) Buff with No. 00 steel wool.

**Sealing:** (1) Seal thoroughly cleaned, dry linoleum by applying heavy, even coat of acceptable penetrating varnish sealer; allow fifteen minutes for penetra-

tion; wipe up excess with clean dry rags. (3) Apply second and third coats of sealer as needed, buffing with steel wool between applications.

**Maintaining:** (1) Apply one or two thin, even coats of acceptable water emulsion wax, or maintain surface with deodorizing cleaner containing wax. (2) Control dust on well-waxed floors with approved oil-base antiseptic compound.

### New Linoleum Floors

**Cleaning:** (1) Clean with mild type oil-saponified liquid soap, diluted according to manufacturer's directions. (2) Rinse with clear water and allow to dry thoroughly.

**Sealing:** New linoleum has been finished by the manufacturer and should not be sealed.

**Maintaining:** (1) Maintain original surface with thin, even coats of approved water-emulsified wax finishes as needed. (2) If initial waxing is impractical, surface can be maintained with approved cleaner containing wax. (3) Control dust with approved oil-base antiseptic compound.

### Asphalt Tile

**Cleaning:** (1) Scrub carefully with proper dilution of approved soluble powder cleaners or mild type liquid soap. (In badly deteriorated tiles, colors may run even with plain water.) (2) Rinse and allow to dry. (3) Buff with flexible pad of No. 00 steel wool in polishing machines. (4) Pick up all residue with vacuum.

**Sealing:** (1) Apply at least two thin coats of an acceptable mastic sealer, specially designed to prevent color running from subsequent floor maintenance treatments. (So-called "grease-proof" asphalt should not be sealed.)

**Maintaining:** (1) Apply at least two coats of approved water emulsion wax, buffing with No. 00 steel wool between each application. (2) Brush daily with soft hair brush No. 00 steel wool. Clean

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periodically with deodorizing cleaner containing wax. (3) Control dust on well-waxed asphalt tile with approved antiseptic compound, applied by either spray or mop.

#### Rubber Tile

**Cleaning:** (1) Brush loose dirt from floor. Old, porous rubber should first be buffed with No. 00 steel wool. (2) Clean with acceptable soap or special rubber cleaners according to directions. (3) Rinse and allow to dry thoroughly. (4) Buff thoroughly with No. 0 steel wool.

**Sealing:** Rubber tile floors should not be sealed.

**Maintaining:** (1) Apply thin, even coat of water emulsion wax, allow to dry until hard. (2) Buff with steel wool and repeat with second coat of wax. (3) After waxing, buff systematically to reduce number of washings. (4) Control dust on well-waxed floors with approved antiseptic compound.

#### Cork

**Cleaning:** (1) On newly installed floors, allow seven days for bonding cement to set. (2) Clean thoroughly with mild type scrub soap.

**Sealing:** Apply two coats of approved varnish sealer to thoroughly dry floor. Buff each coat with fine steel wool.

**Maintaining:** Apply at least two thin coats of acceptable water emulsion wax and buff.

#### Cement Floors

**Cleaning:** (1) Remove chemical hardeners from new concrete by scrubbing and flushing with hot water. (2) Remove all wax, oil, grease and dirt with approved wax removers, de-greasers and soap solutions. (3) Rinse away all traces of cleaners with hot water or steam. (4) Etch with muriatic acid solution; rinse several times with hot water. (5) Test for dampness; prime damp floors with an approved special primer; rinse with water; allow at least eight hours for thorough drying.

**Sealing:** (1) Treat with two thin, even coats of approved resinous sealer—either pigmented or clear. Allow thorough dry-

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ing between applications. For high gloss, apply coat of clear sealer over two coats of pigmented sealer.

**Maintaining:** (1) Wax with one or two coats of approved water-emulsion wax or maintain with deodorizing cleaner containing wax. (2) Use antiseptic dust control compound to enhance appearance and lay dust.

### Terrazzo Floors

**Cleaning:** (1) Scrub with acceptable cleaners until all traces of old soap films, other foreign materials are completely removed. (2) Rinse and remove excess water with squeegee. (3) Allow to dry thoroughly, then test small area with water to see that pores are open for penetration.

**Sealing:** Densify with one or two coats as needed of approved terrazzo sealer. Avoid building up surface film.

**Maintaining:** (1) Treat dry, sealed surface with acceptable cleaner containing wax. (2) Use a soft bristle broom or brush daily. Repeat applications of wax-cleaner occasionally.

### Ceramic Tile

**Cleaning:** Clean with acceptable soap type cleaner; rinse thoroughly with water.

**Sealing:** Seal severely etched tile with coats of thinned varnish sealers of approved type. Allow time for thorough drying between applications.

**Maintaining:** (1) Wax with approved water-emulsion wax or with deodorizing cleaner containing wax. (2) Use antiseptic dust control compound in sweeping.

### Slate and Quarry

Same cleaning, sealing and maintenance procedures as for ceramic tile.

### Marble Floors

**Cleaning:** Wet surface; clean with acceptable mild type scrub soap.

**Sealing:** Special resinous sealers are effective on exposed installations. (Most sealing problems with marble floors cannot be generalized. A flooring expert should be consulted prior to treatment.)

**Maintaining:** (1) Acceptable water-emulsion waxes may be used. (2) An antiseptic dust control compound may be used on waxed floors.

END

## Good Churchkeeping Practices

1. Keep storage room in good order.
2. Push brooms, dust mops, dust cloths after using should be shaken and cleaned before being put away. Scrub mops and dust mops and cloths should be laundered and not let get too dirty before changing.
3. Hang brooms, dust mops, etc., on wall, or place in rack.
4. After scrubbing and mopping, clean brushes, mops, wringers and pails before putting away.

5. After waxing, wash out applicator and waxing pan.

6. It is sometimes helpful to put cleaners, waxes and liquid soaps in clean gallon glass jugs. Be sure to properly label or tag. This way you do not have to carry a large container.

7. Do not pour leftover materials back into the original container. Keep separate until completely used up.

8. Keep chart showing maintenance of floor space as to date—cleaning, waxing, painting, etc.

9. Leave all materials such as tools, etc., ready for the next person to use.

10. Have a plan and work it.—Charles B. Hamm

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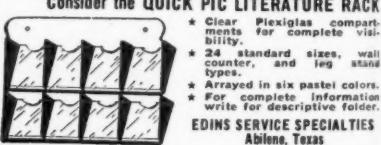
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## Stamps of Friendship

JEWISH recognition of an outstanding act of Christian love for the nation of Israel and for the Holy Land was responsible for a unique banquet recently shared by Jewish leaders and evangelical Christians in Portland, Ore. The story begins some twenty years ago when Fred E. Taylor, retired Southern Pacific railroad official and president of Multnomah School of the Bible's three-store Christian Supply Center, started to collect stamps relating to the Holy Land and the nation Israel. Where stamps pictured Biblical scenes, he inserted comments bringing out related spiritual truths. Several thousand hours went into the research and labor.

Last February, after Mr. Taylor had presented his stamp collection to the nation Israel, a banquet was arranged to express that nation's thanks and as an occasion for presenting him with a plaque signifying that his name had been placed in the Golden Book in Israel, a high honor.

At the request of the former railroad official, Christians attending the banquet did so to show their love for Israel. Expressions of mutual esteem and understanding were shared, and a common interest expressed in the fulfillment of God's purposes for Israel as indicated by the restoration of the Jews to Palestine.

In the opening message Rabbi Julius Nodel recalled that though "more Jewish history is written in blood than in ink," Christians in Germany had frequently intervened on behalf of Jewish sufferers during purges. He distinguished between Gentiles and Christians and between true and professing Christians.

Christian speakers included Dr. Willard M. Aldrich, president of Multnomah School of the Bible; Marshall Dana, former editor of the *Oregon Journal*; Tom Dryden, for many years state president of the Gideons; and Dr. John G. Mitchell, pastor of the Central Bible Church, who encouraged all present to get into the Word of God to see God's place for the nation Israel and for the Jew as an individual.

For a  
NEW LOOK  
AT THE OLD BOOK  
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turn to page 81



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# Moody

MONTHLY

FOR BOYS AND GIRLS

Jr.



## Just Like Paul

By June Oulund

I'M awful sorry, Len," Ben Tolver, the team captain said. "If it wasn't for those glasses—but you know what your Mom said."

"Yeah, sure." Lenny walked away slowly, his head down. He hadn't really expected to make the team, but he had to try.

He hated to leave the ball field where the boys were all trying out for summer softball league and go home where there was nothing to do. That was the trouble, nothing to do.

"What is a fellow who has to wear glasses supposed to do when all his friends are playing ball?" he muttered.

To be honest about it, it wasn't the fault of the glasses. He was really glad for them, because he couldn't see without them. But they sure messed up life for him.

He slumped on the ground by the low rail fence that went around the playing field, and leaned against it.

"Hi!" The voice at his elbow startled him.

"Oh! Hi, Jack," he greeted his friend. "What are you doing here?"

Jack shifted his crutches to his left hand and seated himself on the fence.

"Team looks tops this year," he said. "We should get the trophy for sure."

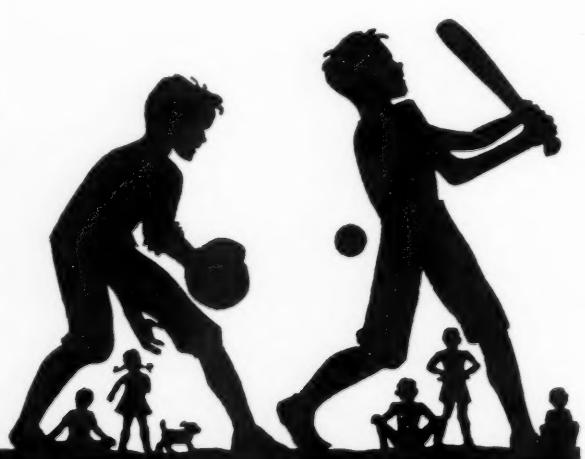
"Yeah," Lenny replied as if he didn't care.

"Hey, what's eating you?" Jack wanted to know.

Slowly Lenny turned to look up at him. "Doesn't it make you mad not to be able to do the things the other fellows do?" he asked.

Jack grinned and answered, "It used to. I've had to use crutches ever since I can remember—But, hey, what's this got to do with you?"

"These." With an impatient grunt, Lenny jerked off the offending horn-rimmed glasses. "Can't see ten feet without them. Can't be on any teams like the other guys. And lots of games I can't play. It just isn't fair." He shook the glasses in disgust.



Out on the  
field the  
boys were  
trying out  
for the  
softball  
league.  
—Harmon

"Remember what Mr. Smith said last Sunday—"

"In Sunday school?" Lenny thought a moment. "No, what'd he say?"

"You know," Jack leaned forward eagerly. "About God making us all different so we can serve Him best in our own way."

"Oh, that." Lenny took a seat on the low wall beside Jack. "But I don't see how having to wear glasses can make me a better Christian."

"Yeah, I used to feel the same way about my legs," Jack nodded. "I couldn't understand why most everybody else has strong legs and I have these."

"It is pretty tough. Don't you mind now?"

"Oh, I can't say I don't always mind," answered Jack. "But Mom told me I would be as useful as I let God help me to be. And having to walk on crutches wouldn't stop me unless I wanted it to."

"I don't get it."

"You know when we were studying about the apostle Paul—" Jack shifted to a more comfortable position. "You remember about that thorn in the flesh he had? Well, I asked Mom what that meant and she showed me in II Corinthians, chapter 12, where it tells about it. You see, Paul had some kind of sickness that made him weak and ugly to look at, and sometimes it made him stutter. Anyway, he asked God three times to make him better, but God said 'No.' You've noticed the motto over the pulpit in church where it says, 'My grace is sufficient for thee'?"

"Yeah."

"Well, that's what God told Paul."

"No kidding?" Lenny jumped off the wall and faced his friend eagerly. "Then you think maybe God let me have poor eyes for some special reason?"

Jack watched the fellows out on the ball field for so long that Lenny began to think he hadn't heard.

"I don't know," he said at last. "I guess that's up to you. At any rate, He can keep your bad eyes from being too important."

Jack got down off the fence and adjusted his crutches.

"Well, I got to go—promised Mom I'd be home early," he said. "See you."

"Sl'ong, Jack." Lenny watched as Jack made his way to the sidewalk, then called, "And thanks!"

"I wonder," Lenny thought. "It's sure a lot harder to be happy when things are wrong. But maybe God lets things happen that way so we'll be better Christians. I'm going to try not to let Him be disappointed in me."

May, 1957

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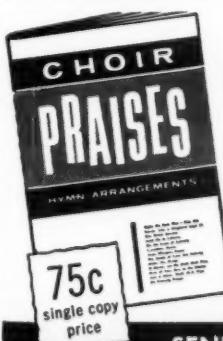
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- O, Master, Let Me Walk
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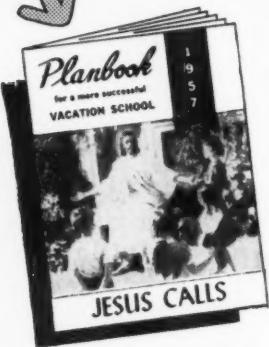
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**A  
Gift  
for  
Mother**

By Elisa DeWitt

**I**f you are looking for a gift for Mother which is very special, here is something she will like best of all.

Fold a piece of typewriting paper through the center lengthwise. Then, with the fold away from you, bring the left side over to the right edge and fold. This will make a double fold which will look like the french-fold greeting cards you see in the store. Lightly mark the front of the card.

Unfold and place the marked section over the drawing above and trace. Color your drawing lightly with crayons. Fold the paper again to look like a greeting card.

Inside, where the greeting is usually printed, write your gift. Make this a gift of *yourself*. Something like one of the following:

"I give you my hands to wash the dishes every night for one week without grumbling."

"I give you my feet to run all your errands for one week willingly."

You get the idea, don't you? Be sure it is something special so it will be a real gift for Mother. Just as Jesus wants your heart before any gift you could give Him, so your Mother will appreciate this gift of *yourself*, if you wrap it up with love.



**Lee:** Ha! We're still getting letters about camp!

**Lynn:** Yes, and do you know, it is almost time to be thinking about camp for this year! But here's more about Bonnie's stay at camp last year. "It was swell," she says. "In the morning and at night we had devotions. We had handicraft, volley ball, tennis, ping-pong, swimming, and the eats were **VERY GOOD**."

**Lee:** I guess that's all we can choose for this month. Now I've got to get back to making my Mother's Day gift.

**Lynn:** So do I. See? Mine's almost done. I hope the boys and girls don't get spring fever in this nice weather and forget to write to their friends—

**Lee and Lynn**

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## Let's Look at Christian Camps

An interview with

Milford F. Henkel II and Julie S. Henkel



Increasingly Christians are realizing that Christ-centered camps offer unusual possibilities for reaching and influencing young people. In the following article two authorities on Christian camping answer several of the more urgent questions being asked on this subject by parents, pastors and youth leaders. In addition to being pastor of the Sewickley (Pa.) Baptist Church, Mr. Henkel is instructor of Christian camping at the Winona Lake School of Theology (where he is also registrar) and director of Bethany Camp and Fernwood Christian Camp. Mrs. Henkel is a candidate for a Ph. D. degree at the University of Pittsburgh where she is completing a doctoral study on religious camping in Western Pennsylvania. She assists her husband in the work at Bethany Camp.

**Q.** First can you give us some idea as to why camping seems to be so valuable to so many youngsters. Just what is it that a good Christian camp experience gives a boy or girl that other types of activities fall short of providing?

A. In a Christian camp boys and girls have the thrill of outdoor living in a thoroughly Christian environment. Not only are many of the temptations of the world removed, but as far as possible, everything that happens from reveille to taps is made truly Christian. Thus the camper not only feels a new awareness of God as he watches the stars, sings around the campfire or hikes through the woods, but he sees the spiritual life as practical and possible instead of remote.

**Q.** How many types of Christian camps are there?

A. That depends on how you classify them. If you think in terms of sponsorship, for example, you have denominational camps, local or church sponsored camps, organizational camps and privately sponsored camps. Or classified another way there are day camps where the children return home each evening; short-term residence camps which usually offer one-week programs and long-term residence camps where campers remain for several weeks. Then there are trip camps which feature several days or weeks spent on a specified trip.

**Q.** How old should a boy or girl be for camping?

A. There is no one best age. Day camping can begin for children as young as six. The first experience in residence camp might be when the child is about nine years old—some say even at seven

In camp, young hearts become good ground for the seed of the Word.—Robert Wallace photo



May, 1957

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or eight. Of course it's not just the age of the child that counts, it's his degree of maturity.

**Q. Can you give us some idea as to the cost of sending a child to camp?**

A. That's hard to do. Fees at Christian camps range all the way from \$15 to \$30 or more a week. Parents should remember that the camp fee only pays part of the actual cost. As a result, most Christian camps are far less expensive than comparable secular camps.

**Q. Just what should a parent look for in choosing a good Christian camp?**

A. Well, first, it's a mistake to think that the cheapest camp is necessarily inferior or the expensive camp superior. What happens to your child at camp is the important thing. It's also important to judge the camp by its counselor staff and program rather than by its buildings or lack of them. Of course one should make sure that the camp is really Christian in its program; that counselors are responsible—at least nineteen years old and the kind of people you want your child to live with. They should have had educational background both in camping and the Bible in addition to last-minute training at the camp. Then, not more than eight campers should be assigned to each counselor. You should also make sure that the camp makes good use of its setting for outdoor living. Lastly, one should check on whether or not the camp has passed the inspection of the American Camping Association.

**Q. Do you think the average church would find it worthwhile to arrange some kind of a church camp for its children and young people?**

A. Definitely. There is no better place for Christian training than in such a camp. As a matter of fact, the schools will beat the churches in the field of camping if we aren't careful. Some public school officials are already promoting a school program of nine months' classroom work and three months at a school camp.

**Q. How would you go about setting up such a camp?**

A. First, I'd survey my need and decide whether we should have our own camp or should send our children to an established camp. If I decided that establishing a camp would be best for my church, I wouldn't be afraid to go ahead. I'd want to get some training in camp work and visit other camps. Then I might begin by renting an established camp or securing a site in or near a national or state park. This would give me additional space at no extra cost.

**Q. What type of camp would you start out with?**

A. That depends. In some ways a day camp is the easiest. Or I might start out by planning a trip camp with a group of boys—perhaps a canoe trip down the river or a hike on the Appalachian Trail. This type of camping involves little initial investment.

### MOODY WEEK CONFERENCES

Two outstanding conferences will be conducted by the Moody Bible Institute Alumni Association this summer at Winona Lake, Ind., July 14-21 and at Ocean Grove, N.J., July 22-28.

At Winona Lake twelve outstanding speakers will be heard and six nationally known musicians, including the Al Zahlt family, will participate. The speakers will develop Bible books and themes with the view to the spiritual ministry. Dr. Walter Wilson will give a series on the practical aspects of soul winning. Dr. Torrey Johnson will conduct a morning Bible study and faculty member Lawrence Pearson will give a series of studies on the book of Ecclesiastes. Dr. Hyman Appleman will be making his first appearance following his projected trip to Russia.

A supervised program for boys and girls and all young people will be led by Robert "Bob" Murfin and Jack Van Hoven.

At Ocean Grove, Dr. William Culbertson will bring daily Bible studies and Dean S. Maxwell Coder will develop the book of Jude. Among the special musicians will be Don Hustad and the internationally-known baritone soloist, Anton Marco.

**Q. Could something like that be done by a small church?**

A. Yes, for example any church could set up a day camp. Trip camping could also be done by a small church. Or several churches might work together in sponsoring a residence camp. Incidentally, the camp should be limited to fewer than 100 people. If the camp grows larger, it should be sub-divided to provide personal contact which is one of the strengths of camping. Another matter to bear in mind is that the camping site should not be turned into a city playground. You should work toward doing the things at camp that you can't or don't do at home.

**Q. Suppose a pastor or other church leader is interested in a camp program, where can he get information or help?**

A. Several schools offer courses in camp counseling and administration. Among them are Wheaton, Asbury and Goshen colleges. The Winona Lake School of Theology has a vacation-time course especially for pastors. Then one can hire a trained and experienced counselor to head up the program or retain a camp consultant. Of course there is a world of information in various books. Several of the best are listed at the close of this article. In addition it would pay to check denominational materials, especially those published by the Southern Presbyterians, the Evangelical and Re-

formed Church and the American Baptists.

Peters, Raymond, *Let's Go Camping*, Brethren Publishing House; a brief introductory study of camping.

Carlson, Violet, *The Christian Educator's File*, pp. 29-40, Moody Press.

American Camping Association, *Implementation of Camping Standards*; includes basic camp standards.

Dimock, *Administration of the Modern Camp*, Association Press; the best introductory book on general camping.

Benson and Goldberg, *The Camp Counselor*, McGraw-Hill Book Company.

## How to Help Your Bible Conference Director

WILL the Bible conference you attend this summer be the better for your being among its guests? You'll choose the best conference you can find, of course, and your Bible conference director will be doing his best to make the conference enjoyable and profitable. You can help if you:

1. Make your registrations well in advance. Don't just "drop in" and expect the conference management to have a place for you.

2. Read the conference folder or introductory letter carefully before you come, noting what is furnished and what is not furnished for the accommodations you have reserved. Be sure you understand the conference program—what you can expect and what is expected of you.

3. Arrive and leave at the scheduled times.

4. Familiarize yourself with conference rules and regulations and obey them. Most conferences keep the number of rules at a minimum. Those listed are for your safety, comfort and enjoyment as well as for that of others.

5. Observe swimming and boating regulations with particular care.

6. Do your part to keep the conference grounds and buildings clean. Leave your quarters as clean and neat as possible when you check out.

7. Be considerate about noise, especially when others are probably trying to rest.

8. Avoid asking for special privileges and favors as far as possible.

9. Give children as much liberty as you can, but be watchful to see that they are not infringing on the rights of others.

10. Be prompt at mealtimes and for services.

11. Pray for the conference—before you come and while you are there. Pray for the continuing ministry of the conference after you leave. Remember that the Bible conference exists to bring blessing into great numbers of lives.

12. Bring a friend if possible. And let others know about the blessing you found at Bible conference this year. There are many who have never tried a Bible conference vacation.

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*The rains were coming and I would be marooned. But a whole village was calling and there was no one else to go.*

# african trek

By Martha Wall

My chief carrier was Madugu who had heard the gospel at our compound and believed.

Dogo, snake charmer and prospective member of the board of deacons, grins disarmingly.

Jadi, my star pupil, would exchange wives—if necessary—to conform to Christianity.



My carriers struggled silently against the clutching force of the stream. The sullen red current writhed menacingly over what until a few weeks before had been a dry river bed. Though we were on the lower fringe of the Sahara Desert, I knew that the *mai/ka* season of torrential rains would fill the watercourse with a vicious, raging flood. From then on, until the end of the rainy season, nothing but a helicopter would be able to reach me—and there were no helicopters in that part of Africa.

The finality of the crossing held for me neither qualms nor regrets. I had asked to be marooned.

Among my carriers was Madugu, a man from across this river, who four years before had been one of my inpatients at our mission dispensary in Tsibiri. During a two-week stay, Madugu had heard the gospel for the first time and accepted it.

An illiterate without the Bible, Madugu had taken back to his village of Gidan Magaji perhaps a dozen memorized Scripture passages. Less than a fortnight later his father, chief of Gidan Magaji, sent us a message that his whole village wanted to become Christian. They wanted a teacher. What an opportunity to establish a Christian center in Moslem territory!

But trekking beyond the frontier of civilization is a man's work. Missionaries, scarce in French Niger territory, considered the schedules of men who would be suitable for such a project and found them already overloaded; no man could be spared. In the meantime the

chief of Gidan Magaji died, his request ungranted.

Repeatedly his sons had renewed their father's plea for a teacher. They offered to build a chapel and "parsonage." I could deny no longer my feeling of responsibility to my former patient. Re-

the tom-tom news service and the smallness of an illiterate's world. During my projected stay I sincerely hoped to widen those horizons by teaching some of them the magic of the printed page. I was determined to teach at least one of their number to read well enough so that he could answer their questions for guidance from the Bible itself.

At last, not long after sunset, we reached our destination. Dogo, prospective member of the board of deacons, was my host. He was a tall, gangling fellow, whose soiled robe flapped loosely about his gaunt frame. He grinned his sincere welcome, exposing a sadly incomplete set of teeth deeply stained with kola nut.

The hut Dogo had prepared for me was newly thatched, and though its walls were six inches lower than shoulder height and I had to stoop to enter, I could stand upright in all of the center working space. It was definitely much better than most huts in the village. But by the time I had set up my cot, I had just about half the floor space left to squeeze in my working paraphernalia—and my feet.

Next day I set one of my packing boxes on end and slid in a few plywood boards for shelves. Then, remembering those out-sized African white ants which can destroy everything overnight—boxes, books, clothes, shoes—and knowing that nothing but metal must touch the mud walls or dirt floor, I mounted the box on four tins.

The box made a fairly adequate cupboard for my limited cooking supplies. Other furniture consisted of a deck chair,

Dan Naito, the cook, and my kitchen stove. Corn fields at the back cut off most of the air.



Drawing water is often a frustrating experience. Water is scarce and "buckets" crude.



The reading class had moved from the "parlor" because Dan Naito was setting the table.



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folding table and chair, and an outdoor cooking stove. This was made of the end of an oil drum mounted on three broken earthen pots. Later, when food spoiled too quickly in my tight cupboard, the screen carrying-box for my cat was thoroughly scrubbed and used as an "ice-box."

A cat on trek? Yes! My pet was top priority on my list of essentials. For I remembered another trek when hordes of rats and shrews literally overran my bed every night. Even though I placed a lighted lantern in the center of the hut, I had been unable to hold them at bay. I am not of the chair-climbing variety of women, but I admit I lost a great deal of sleep on that trip.

Dogo brought another thatched roof (guaranteed for shade only) and mounted it on poles to form my school and reception parlor. At some distance from the compound was my "bathroom," formed by a high *zana* mat woven from elephant grass, and set down in the form of a loose, humped "6," or a "C" with one edge pushed in. This arrangement gave complete privacy, though there was no door.

♦ LIFE in the bush had begun. All the dignitaries in the vicinity paid me a visit of respect, and many people made a day's journey to see and hear the phonograph that spoke their own Hausa language. I was often amused at bewildered conjectures about the wizardry required to trap a man in the little black box.

These visitors knew why I had come to Gidan Magaji, and very few left before I had opened "God's Book" and talked to them of the Lord Jesus Christ. We had a service in the square every evening. Because it was farming season, my school was limited to some hours in late afternoons.

Combining my nursing vocation with that of a teacher, I had stumbled on a method of using bandages to teach illiterates to read. On two strips of well-starched muslin bandage, I printed the consonants in the order of their most frequent usage in the Hausa language. On two other strips I printed the vowels in the same order.

Hausa, trade language for millions of people, is phonetically a simple language, with syllables formed, generally, from a single consonant followed by a single vowel. I could draw these bandages through a slitted cardboard to form countless combinations of two-syllable words.

Illiterates often have a fatalistic disbelief in their ability to master the mystery of the printed word. If they can be given a quick, encouraging start, half the battle is won. By the end of the second hour of instruction my students were keeping score in the sand of words they could read without assistance from me. To their amazement and pride, the count reached more than 100 words. Within two weeks a couple of young men had finished the well-planned British government primer designed for illiterate Hausa adults, and were reading material of greater interest to them. Others were not far behind.

In one of my talks in the square, I mentioned that I had had Madugu's name on my prayer list for four years, or ever since I had known that he was winning his fellow townsmen to the Lord. Dogo came to me one evening with a group from the village. He addressed me, as all of them did, by my Hausa name.

"Maijinya, you ought to make a list of Christians now. Write us down in your book! You can put me down, and my wife, Hawa."

"Write me and my wife down, too," exclaimed an earnest-faced young man called Jadi, one of my star pupils.

"And me!" from several others.

"I'll get you some more," said Dogo. "I want them to come here and give their word themselves. We can't take lightly what is written down in a book."

The sincere desire of those whose names were "in my book" to live as Christians became evident in those first days. Kudu, aware of Moslem taboos on the flesh of certain animals, but meat-starved as all these people were, brought me a small alligator.

"Do Christians eat these?" he asked.

Jadi's problem was more serious, as I could tell by his evident agitation when he came to see me. Contrary to custom, he came right to the point.

"I lied to you yesterday. My wife refuses to be in your book. Strike her out!" He was trembling. "Can we be patient and talk to her for awhile to see if she can be persuaded?" he wanted to know. "Then—if she doesn't yield—I'll change wives!"

His relief that Christian principles would not advocate an exchange of wives was pathetic.

"I love her very much," he said.

Dogo was a snake charmer, and he generously offered to round up a cobra and a few vipers and demonstrate his skill, if I were interested. "I know just where they hole up. It won't take me long to find them."

I declined this form of entertainment so abruptly that a crowd of curious bystanders had a good laugh. With vexation I remembered that I had failed to bring my snake-bite kit.

These were the pillars of the church in Gidan Magaji. I was irreverent enough to wonder, during one of our Sunday services, what would happen if I could lead that picturesque delegation into a fashionable church back home!

For such occasions, Madugu wore his turban and a flowing robe that denoted

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his position of honor in the community. Dogo's floppy, homespun gown, usually hanging from one bony shoulder, and growing, week after week, a trifle stiffer about the neck and darker in color generally, was about the average costume for older men. Jadi wore a new leather loincloth, very picturesque because of the various odd-shaped ends that dangled from it here and there for ornament. The children did not bother about clothes at all, and—on second thought—I decided I should have to leave the women at home.

♦ DURING the first few weeks of my stay, messengers from Tsibiri brought the mail and bread and a few fresh vegetables. One messenger reported that a woman crossing the river with her baby on her back had been swept downstream.

The next messenger brought an accumulation of three weeks' mail and a loaf of bread that had been well dunked in the river. He reported that the number of people dead in the river had risen to six. I was now marooned.

About that time, I was beginning to suffer from the uncomfortable symptoms of infectious hepatitis. In spite of my rigid precautions against food contamination, I was trying to attribute my "upset" to some article of my diet. One by one I eliminated the food that aroused my suspicions, until finally the nausea thoroughly eliminated them all.

The children could not believe that I was ill. At first, when they clamored for me to come out to them (and because it had become inconceivably hot in my hut that was now surrounded by tall guinea-corn), I would stagger out to my deck chair. Later, they clustered about my door, singing the choruses I had taught them, and repeating, in proper sequence, about thirty Scripture verses they had learned. Even Illo, no bigger than a minute, could lisp his way through with little prompting. They had found the best way of cheering their patient. My work would go on. I had not come in vain.

Finally, after ten days of extreme nausea, I could not convince even myself that I was on the mend. Dogo, spokesman for a delegation of scared villagers, came to the door and announced their decision to take me to Maradi, our mission headquarters. This town was farther than Tsibiri, but by now the flood had made the latter entirely out of the question.

I'll never forget that last evening. Crouched reverently about my door, the villagers were holding a spontaneous and earnest prayer meeting. Tears slipped down my cheeks as I heard how intelligently and unfalteringly they were voicing their petitions. These babes in Christ were beginning to stand on their own feet!

Early next morning two men set out with me. Weak, but still unaware of the seriousness of my condition, I refused their offer to carry me and climbed into my saddle. We were not quite halfway when I tried to dismount for a rest and

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### East

**America's Keswick**, Keswick Grove, N.J. Nine miles west of Toms River, N.J. Accessible by Public Service bus to Toms River (from New York) or to Whiting Road (from Philadelphia). Memorial Day Conference, May 29-June 2; Student Conference, June 8-16; Fourth of July Conference, July 3-7; First July Conference, July 9-14; Ministers' Conference, July 15-18; Second July Conference, July 20-28; Young People's Conference, Aug. 3-11; Second August Conference, Aug. 17-25; Labor Day Conference, Aug. 30-Sept. 2. Featured speakers include: William Allan Dean, D. Brainerd Legters; G. Allen Fleece; Mrs. Nate Saint; Eric Fife; Alden Gannett; Paul S. James;

Ford Canfield; Clarence S. Roddy; J. C. Macaulay; Kenneth Wuest; Rowan C. Pearce; Horace L. Fenton, Jr. Special music. Improved recreational facilities. Provision for care of children. Write: Registrar, America's Keswick, Keswick Grove, N.J.

**Barrington Summer Conference**, Barrington, R.I. Located near historic sites of New England. Conferences, June 29-Aug. 23. Featured speakers include: Clarence S. Roddy, Stuart P. Garver, Rush L. Stevenson, T. Leonard Lewis, H. Lawrence Love, Vernon C. Grounds, Sidney Correll. Write: Sidney A. Rasanen, Barrington Summer Conference, Primrose Hill, Barrington, R.I.

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**Beulah Beach Bible and Missionary Conference of The Christian and Missionary Alliance, Beulah Beach, Ohio.** Located on the shores of Lake Erie near Lorain, Ohio. Accessible on Ohio Route 2 and U.S. Route 6 by car and Greyhound bus from Cleveland and Toledo and also by N.Y. Central and Nickel Plate railroads from Lorain and Sandusky, Ohio. Conferences, July 20-Aug. 4. Featured speakers include: A. C. Snead, William J. Foley, H. E. Nelson, Harold Walker and with William Weston, Jr. as song leader. Write: The Management, Beulah Beach, Ohio.

**Biblical Research Society Prophetic Conference, Rosedale Campmeeting Grove, Laureldale, Pa.** Located three miles north of Reading, Pa. Accessible by railroad or bus. Conferences, Aug. 25-Sept. 2. Bible expositions on Isaiah and Ezekiel by David L. Cooper. Victorious Living and general prophetic subjects by F. Kenton Beshore. Children's and young peoples' speaker, Donald Burkholder. Write: Neva Mae Engle, Box 51, Hill Station, Harrisburg, Pa.

**Camp-of-the-Woods, Speculator, N.Y.** Located in Hamilton County, fifty-five miles north of Amsterdam, N.Y., in the Adirondacks. Conferences until Sept. 4. Featured speakers include: Roy Gustafson, George Cole, Jr., V. R. Edman, Charles Seidenspinner, Paul R. Van Gorder, Kenneth W. Masteller, J. Allan Blair, Fred Brown, Charles W. Anderson, J. L. Kulp. Write: Gordon L. Purdy, Camp-of-the-Woods, Speculator, N.Y.

**Camp Wabanna, Mayo, Md.** Thirty miles from Washington, D.C. and thirty miles from Baltimore. Season: July 1-7, July 29-Sept. 2. Write: Camp Wabanna, Box 2120, Washington, D.C.

**Central New York Bible Conference, Homer, N.Y.** Located thirty miles south of Syracuse and forty miles north of Binghamton, N.Y. Accessible by D.L. & W.R.R. and Greyhound Bus Line. Conferences, July 28-Aug. 18. Featured speakers include: A. W. Goodwin, Essex, England, and Reginald F. White. Musicians: Clair and Beatrice Bush Bixler. Young People's meetings with special speakers each week. Write: Merle E. Tebo, Homer, N.Y.

**Harmony Heart Camp, Jermyn, Pa.** Located fifteen miles north of Scranton, Pa. Season: June 30-Aug. 24. Spiritual counselors offer best in Christian training and physical safety for boys and girls. Various recreational facilities. Write: Harmony Heart Camp, Jermyn, Pa. (Affiliated with Highland Lake Bible Conference, Highland Lake, N.Y.)

**Harvey Cedars Bible Conference, Harvey Cedars, N.J.** Six miles out to sea on Long Beach Island, thirty-five miles north of Atlantic City, N.J. Conferences, July 1-Sept. 3, for the family, young people, and children. Featured speakers include: Robert Ketcham, Clarence Mason, George Sweeting, Bob Jones, Jr. Musical program: Csehy Musical Messengers, Jack Conner, marimbaist; Dottie Old-



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**Hephzibah Heights Bible Conference**, Monterey, Mass. Twelve miles east of Great Barrington, Mass. Accessible by New York, New Haven & Hartford R.R.; also by bus from Albany, N.Y., to Great Barrington, Mass. Conferences, July 1-Sept. 2. Featured speakers include: James R. King, Raymond C. Ortlund, Northcote Deck, Ford L. Canfield, Clarence H. Didden, Philip W. Grossman, Clarence W. Jones, Peter Hoogendam, Kenneth W. Masteller, Coulson Shepherd. Write: Until June 30, Hephzibah House, 51 W. 75th St., New York, N.Y.; after June 30, Hephzibah Heights, Monterey, Mass.

**Highland Lake Bible Conference**, Highland Lake, N.Y. Ninety miles northwest of New York City. Accessible by Erie R.R., also by Short Line bus. Conferences, June 22-Sept. 2. Featured speakers include: R. T. Ketcham, A. R. Gesswein, P. R. Newell, J. C. Macaulay, Theodore H. Epp, Thomas Haire, David D. Allen, Paris W. Reidhead, David L. Cooper, L. E. Maxwell, Norman P. Grubb. Recreational activities: various water sports, including aquaplaning and water bikes, golfing, saddle horses, badminton, volleyball, tennis, baseball, table tennis, shuffleboard and miniature golf. Write: Merle Fuller, Highland Lake, N.Y. (Sponsor of Harmony Heart Camp for boys and girls, Jermyn, Pa.)

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**Lakeside Bible Conference, Inc.**, Kent Cliffs, Carmel, N.Y. Fifty miles north of New York City. Accessible by New York Central R.R. Season: July 1-Sept. 3. Camp Joy, girls and boys (ages 6-12);

Camp Whitaker Summer Bible Institute, teen-agers (ages 13-15); Camp Hope for Handicapped (personal interview required). Featured speakers include: Earnest L. Leycock, John McCall, Albert R. Siebert, Norman Herbert. Recreational activities: swimming, fishing, picnics, hikes, archery, riflery, handcrafts. Write: Winfield Ruelke, 87-81 193rd St., Hollis 23, N.Y.

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**Montrose Bible Conference**, Montrose, Pa. Located twenty-two miles south of Binghamton, N.Y. Accessible by Erie, Lackawanna R.R.; also by Greyhound bus. Conferences, July 1-Sept. 2. Write: W. Douglas Roe, Box 1, Montrose, Pa.

**Morning Cheer Bible Conference and Camps**, Sandy Cove, North East, Md. Southwest of Philadelphia off Route 1. Sandy Cove Bible Conference (adult), June 17-Sept. 2. Featured speakers include: Torrey M. Johnson, Jim Vaus, Cornelius Vanderbreggen, David D. Allen, James McGinley, T. Roland Philips, V. Raymond Edman. Camp Sandy Cove for girls and Camp Sandy Hill for boys (ages 7-15), June 23-Aug. 25. Write: George A. Palmer, Box 3, Philadelphia 5, Pa. (Sponsor of Hilltop Ranch for young people, between Rising Sun and Conowingo, Md.)

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North Mountain Bible Conference, Wilkes-Barre, Pa. Located twenty-six miles west of Wilkes-Barre, Pa. Accessible by local bus. General Conference, July 1-Aug. 18. Child Evangelism Fellowship, Aug. 19-25. Featured speakers include: George Mundell, William McCarrell, Francis Steele, Clarence Didden, Ralph Neighbour, Alex Stewart, Homer Hammontree, Paul Beckwith, Walter Hughes, Paul Bauman, Herman Hoyt, Kenneth Wuest, Thomas Lawrence. Special music: Jack Conner, Hammontree-Beckwith, Alvin Hirsch, Mr. and Mrs. Lester Place, Chapel Brass Ensemble, Bob Wigden, Quartets from Moody Bible Institute, Grace College and Seminary. Write: Robert W. Lancaster, Box 22, Wilkes-Barre, Pa.

Ocean City Summer Bible Conference, held in Ocean City Baptist Church, Ocean City, N.J. Ten miles south of Atlantic City. June 30-Sept. 2. Write: David P. Wright, Director, 603 Tenth St., Ocean City, N.J.

Odosagih Bible Conference, Machias, N.Y. On Lime Lake, Machias, N.Y. Season: July 28-Aug. 11. Write: Odosagih Bible Conference, Machias, N.Y. Pre-season correspondence: Kenneth H. Storms, 12 Maple Ave., Arcade, N.Y.

Ontario Bible Conference, Lycoming, N.Y. Six miles northeast of Oswego, N.Y., on shores of Lake Ontario. Conferences, July 6-Sept. 2. Family conferences (O.B.C. specialty); youth and children camps. Featured speakers include: Walter L. Wilson, Andrew Telford, William Mierop, Roy L. Gustafson, William K. Harrison, George Cole. Magician, Les Black. Write: Gillis Partin, 72 N. Fulton St., Auburn, N.Y. (After June 1, Lycoming, N.Y.)

Penn Grove Summer Bible Center, Hanover, Pa. Three miles east of Hanover, Pa. Accessible by bus. Conferences, July 3-Sept. 2. Write: Ralph E. Boyer, Box 1, York, Pa.

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Alliance Redwoods, Camp Meeker, Calif.	July 3-12
Ashland, Neb.	July 7-12
Medicine Lake, Minneapolis, Minn.	July 8-14
Toccoa, Ga.	July 11-18
Canby, Ore.	July 11-21
Glen Rocks, Rosseau, Ont., Canada	July 13-Aug. 23
Mahaffey, Pa.	July 19-28
Beulah Beach, Ohio	July 20-Aug. 4
Whitewood Beach Camp, Langford Park, Alberta, Canada	July 22-28
Pinecrest Camp, Ozone, Ark.	July 26-Aug. 4
Old Orchard, Me.	July 29-Aug. 4
Edinboro, Pa.	Aug. 2-11
Summit Grove, New Freedom, Pa.	Aug. 2-11
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Neill, New England Fellowship, 10 Kingston St., Boston 11, Mass.

**Sacandaga Bible Conference**, Broadalbin, N.Y. Located 23 miles northwest of Schenectady on a lake at Broadalbin, N.Y., 3½ hours north of New York City via the Thruway. Also accessible by New York Central R.R. Season: June 29-Sept. 2. Prophetic Week, June 29-July 6, with John Walvoord. Other featured speakers include: Andrew Telford, William J. Sweeting, Larry McGuill, Gene Stanley, Charles Seidenspinner. Junior youth, 7-13 years, June 29-July 20. Young people 14-25 years, July 20-Aug. 10. Special music: Trumpet Heralders, Norma Ann March, violinist; Al Blake, marimbist, the Dunne family. Write: Irv Chambers, Broadalbin, N.Y.

**Seneca Hills Bible Conference**, Franklin, Pa. Located six miles south of Franklin. Conferences, June 23-Aug. 24. Senior high, June 23-29; young adult, July 3-7; first junior high, July 7-13; junior boys, July 14-20; junior girls, July 28-Aug. 3; second junior high, Aug. 4-10; third junior high, Aug. 11-17; fourth junior high, Aug. 18-24. Sports and recreation. Write: Seneca Hills Bible Conference, Box 464, Franklin, Pa.

**Stony Brook Bible Conference**, Stony Brook, L.I., N.Y. Located fifty-five miles east of New York City. Accessible by Long Island R.R. Youth Conference, July 20-27 and General Bible Conference, July 27-Aug. 3. Featured speakers include: Clarence Roddy, J. Allen Blair, Bob Pierce. Special music: The Musical Places and Rocco Giglio. Write: James E. Hill, Stony Brook, N.Y.

**Tri-State Bible Conference**, Port Jervis, N.Y. Half-mile south of Port Jervis. Accessible by Erie R.R., Short Line bus, and car. Young Peoples' Weeks (ages 13-30), June 22-July 6; Junior Camp (ages 8-12), July 6-27; General Conferences, July 27-Sept. 2. Featured speakers include: Kenneth Masteller, Earl Tschudy,

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**Word of Life Inn**, Schroon Lake, N.Y., **Word of Life Island** (teen-agers), **Word of Life Ranch** (children). Located ninety-five miles north of Albany, N.Y. Accessible by Trailways and Greyhound; N.Y. Central and Delaware & Hudson R.R. to Riverside, N.Y. Season: June 15-Sept. 2. Featured speakers include: C. J. Woodbridge, Clyde M. Narramore, Marge Saint. Write: Word of Life, Schroon Lake, N.Y.

#### Midwest

**Byron Bible Camp**, Huron, S.D. Conferences, June 4-Aug. 25. Children, young people and adult camps. Write: Byron Bible Camp, Box 211, Huron, S.D.

**Camp Awana**, Fredonia, Wis. Forty miles north of Milwaukee, about seven miles west of Lake Michigan, on a small inland lake. Boys and girls 8-18 years, June 29-Sept. 4. Girls first four weeks, boys next four weeks; Hi-C Chicago clubs and Young People to end. Lance B. Latham, camp director. Other directors: Arthur Rorheim, boys' camps; Mrs. Lance B. Latham, girls' camps; Dan Ankerberg, Hi-C Clubs; Jack Connor, young people. Write: Lance B. Latham, Camp Awana, 3859 N. Central Ave., Chicago 34, Ill.

**Camp Barakel**, Fairview, Mich. Located on Shear Lake in Oscoda county, three and one-half miles east of Fairview. Camp arrows mark trail off highway No. 72. Transportation by car or by camp buses from Lansing, Mich. Family camp and dedication of new chapel, May 30-June 2; physically handicapped week, June 24-29; ages 8-11; July 1-8, 8-15, 29-Aug. 5, 5-12; ages 12-14; July 15-22, 22-29, Aug. 12-19; high school age, Aug. 19-26; family camp, Aug. 26-Sept. 2. Write: Holman Johnson, Camp Barakel, Fairview, Mich.

**Camp Michawana**, Middleville, Mich. Located thirty miles north of Kalamazoo, Mich. Accessible by car. Girls' camp, July 14-Aug. 3; mixed camp, Aug. 3-10, 24-31; boys' camp, Aug. 10-24. Write: Ray Bayne, 21122 Indian Rd., Detroit 19, Mich.

**Camp Sun-Chi-Win**, Pembine, Wis., 300 miles north of Chicago, located on the shores of Lake Lundgren near Pembine, Wis. A camp for underprivileged children sponsored by the Sunshine Gospel Mission. July and August. Write: Bill Dillon, 604 N. Clark St., Chicago 10, Ill.

**Cedar Lake Conference Grounds, Rest-A-While**, Cedar Lake, Ind. Located forty-five miles southeast of Chicago on U.S. Highway 41, on the west shore of Cedar Lake. Conferences, June 22-Sept. 2. Grace Gospel Fellowship, June 22-29; Christian Reformed Conference, June 29-July 6; Deeper Life Clinic, July 6-13; Reformed Church Bible Conference,

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July 13-20; Independent Fundamental Churches of America, July 20-27; Christian Business Men's Committee, July 27-Aug. 3; Girls' Camp, July 28-Aug. 4; American Board of Missions to the Jews, Aug. 3-10; Boys' Camp, Aug. 4-11; Rescue Missions Conference, Aug. 10-17; Youth for Christ, Aug. 17-24; Bible Conference, Aug. 24-Sept. 2. Write: Manager, Conference Grounds, Box 87, Cedar Lake, Ind.

**East Iowa Bible Conference**, Deep River, Iowa. Junior boys and girls, July 15-22; intermediate boys, July 22-29; intermediate girls, July 29-Aug. 5; young people, Aug. 5-12; adult (family) conference, Aug. 12-19. Write: Arthur L. Merck, East Iowa Bible Conference, Deep River, Iowa.

**Gitche Gumee Bible Camp**, Eagle River, Mich. Located on the shores of Lake Superior in northern Michigan. Children's Camp, July 7-20; Family Camp, July 21-Aug. 24. Write: John J. Rader, Eagle River, Mich.

**Gull Lake Bible and Missionary Conference** near Kalamazoo, Mich. On Gull Lake, midway between Battle Creek and Kalamazoo, Mich. Conferences, June 29-Sept. 2. Featured speakers include: Harold Laird, Roy Gustafson, Vance Havner, Richard Elvee, Carl Armerding, Oswald J. Smith, Frank Torrey. Special music: Musical groups and quartets. Special weeks planned for pastors, young people, Christian workers and missionary leaders. Children's meetings. Write: Gull Lake Bible and Missionary Conference, 480 Cheshire Dr. NE, Grand Rapids, Mich. (July-August, Box 248, Kalamazoo, Mich.)

**Honey Rock Camp**, Three Lakes, Wis. Wheaton College camp for boys and girls in the Northwoods of Wisconsin. Girls 9-11 years, June 24-July 6; girls 12-16 years, July 8-20; boys 9-11 years, July 22-Aug. 3; boys 12-16 years, Aug. 5-17. Canadian trip, boys 14-16 years, July 29-Aug. 17. Write: H. C. Chrouser, Wheaton College, Wheaton, Ill.

**Iowa-Nebraska Regular Baptist Camp**, Clear Lake, Iowa. Season, July 8-Aug. 25. Youth and family camps. Featuring Bible study, missions, evangelism, personal counseling. Write: Iowa-Nebraska Regular Baptist Camp, Ventura, Iowa.

**Lake Superior Bible Camp**, Ironwood, Mich. Twenty miles northwest of Ironwood, Mich. Junior Week (ages 9-12), July 22-27; Senior Week (ages 13-up), July 29-Aug. 3. Write: William L. Henricks, Box 300, Ironwood, Mich.

**Lake Waubesa Bible Camp**, McFarland, Wis. Located ten miles S.E. of Madison, Wis. Accessible by bus, also trains into Madison. Camp for boys and girls (ages 9-13), June 30-Aug. 10; young people's week, fourteen and up, July 28-Aug. 3. Boating and supervised recreation for all ages. Consecrated Christian teachers. Films. Information for individual campers or those desiring a whole week as a church group, write: Charles R. Polley,

700 Femrite Dr., Madison 4, Wis. (Spring address).

**Maranatha Bible and Missionary Conference**, Muskegon, Mich. Located five miles south of Muskegon, Mich. Accessible by C. & C. R.R.; Greyhound bus, or Capital Airlines. Conferences, June 30-Sept. 2. Featured speakers include: Walter Wilson, Bob Pierce, Bob Cook, Harlan Roper, Warren Filkin. Write: Maranatha Bible Conference, 4750 Lake Harbor Road, Muskegon, Mich.

**Moody Youth Camp**, Antioch, Ill. On Loon Lake, fifty miles northwest of Chicago. Transportation provided from Moody Memorial Church. Boys and girls 8-9 years, July 1-8; boys and girls 8-11 years, July 8-15; boys and girls 9-11 years, July 15-26; boys and girls 10-11 years, July 29-Aug. 12; boys and girls 11-14 years, Aug. 12-23; High school week, Aug. 23-30. Write: Moody Youth Camp, 1609 N. LaSalle St., Chicago 14, Ill.

**Okoboji Lakes Bible and Missionary Conference**, Arnolds Park, Iowa. On the shores of Lake Okoboji at Arnolds Park, Iowa. Aug. 2-11; Aug. 29-Sept. 2. Group conferences for the whole family. Write: R. R. Brown, 2006 Douglas St., Omaha 2, Neb.

**Raccoon River Bible Camps**, Scranton, Iowa. Camp Sharon for girls, June 7-15; Boys Bible Camp, July 22-27; Family Camp, Aug. 6-12 with A. Porter, Mr. and Mrs. Ray Williamson speaking; Youth Camp, Aug. 13-19 with Herbert Anderson and Frank Drown of Ecuador. Write: Robert T. Smith, Scranton, Iowa.

**Winona Lake Bible Conference**, Winona Lake, Ind. Located two miles east of Warsaw, 125 miles southeast of Chicago. Accessible by Penn. R.R., and Greyhound bus. Conferences, June 24-Sept. 2. Oriental Missionary Society, June 24-30; Youth for Christ, June 30-July 14; Moody Week, July 14-21; Week of Prophecy and the Jew, Aug. 25-Sept. 2. Featured speakers and musicians (July 22-Sept. 2) include: William Culbertson, Wilbur M. Smith, Robert G. Lee, Walter L. Wilson, Bob Jones, Jr., Vance Havner, Louis T. Talbot, William K. Harrison, Jr., W. Theodore Epp, M. R. DeHaan, A. W. Goodwin, Hudson of England, Wilfred L. Jarvis of Australia, Leland Wang. Write: Winona Lake Christian Assembly, Winona Lake, Ind.

**South**  
**Ben Lippen Conference Center**, Asheville, N.C. Five miles west of Asheville, N.C. Accessible by Southern Railway, buses and airlines. Youth Conference, June 16-23; Guest Period, June 23-Aug. 4; Summer School of the Bible, July 1-14; Christian Business and Professional Women of America, July 17-22; World Conference of Gideon Delegates, July 24-30; Bible and Christian Life Conference, Aug. 4-13; Ministers' and Christian Workers' Conference, Aug. 13-18; Bible and Christian Life Conference, Aug. 18-25. Write: Moody Monthly, 100 N. Wacker Dr., Chicago 6, Ill.

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27. Camp for children. Write: Ben Lippman Conference Center, Route 4, Asheville, N.C.

**Camp Didakee**, Zellwood, Fla. Camp for boys and girls (ages 8-17), June 18-July 16. Write: Camp Didakee, Division of Hampden DuBose Academy, Zellwood, Fla.

**Great Smoky Mountains Bible Conferences**. Bryson City, N.C. Homer Hammonree, Paul Beckwith, the Paul Rogalskys, June 8-16; Charles H. Stevens, Edward Palmer, John B. Marchbanks, Herbert Brown, July 13-21; Sidney Cox, C. V. Williams, Glenn LaRue, Aug. 10-18. Vacation Bible School for children. Write: Mrs. Fred Shuler, Bryson City, N.C.

**Mounthaven Bible Conference**, Glade Valley, N.C. Located in the Blue Ridge Mountains near Sparta, N.C. Accessible by car or bus. Conference, Aug. 9-16. Featured speakers include: Norman P. Grubo (England), Stephen Morrisett, Mary Herring. Write: Luther J. Mathews, 3056 Marmion St., S.W., Winston-Salem, N.C.

**Lake Louise Conference Grounds**, Toccoa, Ga. Located 95 miles northeast of Atlanta, Ga., on U.S. Highway 123. Southeastern Regional Foreign Mission Fellowship—Spring Conference, April 12-14; Youth for Christ—Spring Retreat, April 18-20; Young Peoples Bible Camp sponsored by Miracle Book Club, June 17-23; Missionary and Bible Conference sponsored by China Inland Mission, June 23-28; Conference on Evangelism sponsored by Sword of the Lord, June 30-July 5; Bible Conference with Edward McGee, July 6-10; Business Men's Family Conference sponsored by Southeastern Regional C.B.M.C., July 10-14; Baptist Camp Meeting, July 14-20; Four Square Youth Camp sponsored by Southeastern district Four Square Gospel Church, July 20-27; Bible Conference sponsored by Mikado Baptist Church, July 28-Aug. 3; Southeastern Youth Conference sponsored by Youth for Christ, Aug. 5-11; National Convention of Fishers of Men, Aug. 19-25; Georgia Tech YMCA Freshman Camp, Sept. 12-14. Write: Walter W. Knowles, Toccoa, Ga.

### West

**Arizona Bible Institute Summer Bible and Missionary Conference**, Mount Eldon Camp Grounds, Flagstaff, Ariz. Located three miles east of Flagstaff. Conference, July 22-28. Program includes Bible teaching, missionary messages and evangelism. Write: John H. Woodward, Arizona Bible Institute, 3025 W. McDowell Road, Phoenix, Ariz.

**Cannon Beach Bible Conference Center**, Cannon Beach, Ore., 80 miles west of Portland, Ore., "By the Pacific." Youth Conference opens June 24. General Family Conference, Don Moomaw, speaker, July 3-7; "Learning Soul-Winning," Don Moomaw and Douglas Coe, speakers, July 8-12; Albert J. Lindsay and Mrs. Verla Pettit, July 13-20; a week on Prophecy with Lawrence Duff-Forbes,

July 20-27; J. Sidlow Baxter, Edinburg, Scotland, July 27-Aug. 3; Vance Havner, Aug. 3-10; Clyde Narramore, speaker, Village Missions and Christian Business Women, Aug. 10-17; Youth Camp, Aug. 20-27. Closing Labor Day weekend. Write: Cannon Beach Conference, Box 398, Cannon Beach, Ore.

**Deer Valley Ranch**, Buena Vista, Colo. Christian family guest ranch, featuring deep Christian fellowship, rest and recreation. Warm (natural) pool, horses, cookouts, lodge cabins, jeep trips. Write: S. P. Woolmington, Nathrop, Colo.

**The Firs Bible and Missionary Conference**, Bellingham, Wash. On Lake Whatcom near Bellingham, Wash. Family conference, July 20-29; two week camps for juniors (grades 4-6), junior high, and high school young people. Water front program, field sports, handicrafts and Bible study. Trained Christian leadership. Write: Grant Whipple, 4605 Cable St., Bellingham, Wash.

**Forest Home Christian Conference Center**, Forest Home, Calif. Located eighty miles east of Los Angeles in the beautiful San Bernardino mountains. Conference grounds open all year. Summer conference season, June 23-Sept. 16. Special conference weeks for youth (two large camps with dormitories) and for adults (hotel rooms, also Wetzel Memorial Lodge at Lakeview Christian resort). Write: Jack Franck and Graham Tinning, co-directors, Forest Home, Inc., 4940 Vineland Ave., North Hollywood, Calif.

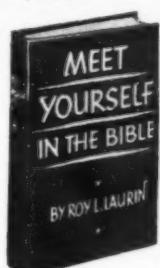
**Hume Lake Conference**, Hume, Calif. Sixty-five miles east of Fresno, near Kings Canyon. Southern Baptist Student Union, May 3-5; Ambassadors, First Presbyterian (Fresno), May 24-26; Property Owners Meeting, May 30; Calvary Presbyterian (Fresno) Family Conference, May 31-June 2; Memorial Baptist (Fresno) Family Conference, June 7-9; Week of Prayer, June 10-14; Hume Lake Girls Camp, June 10-16; Baptist Bible Fellowship Youth, June 17-22; Hume Lake High School Conference, June 22-29; Minister's Conference, June 24-28; Hume Lake Bible and Missionary Conference, June 29-July 6; Radio Kids Bible Club, July 6-13; Church of the Open Door (Los Angeles) Family Conference, July 13-20; North American Baptist of California, Youth, July 20-27; High School and College Christian Endeavor, July 27-Aug. 3; Inter-Church Family Conference, Aug. 3-10; General Baptist of California, Youth, Aug. 10-17; Conservative Baptist Association, North California, Youth, Aug. 17-24; Conservative Baptist Association, North California, Youth, Aug. 24-31; Hume Lake Labor Day Weekend Family Camp, Aug. 31-Sept. 2. Write: Hume Lake Conference, Inc., 155 Van Ness Ave., Fresno 21, Calif. (Also see associated Long Meadow Camp.)

**Lake Sammamish Bible Conference**, Seattle, Wash. Twelve miles east of Seattle, Wash. Accessible by car or bus

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**Southwest Bible and Missionary Conference**, Flagstaff, Ariz. Season Aug. 6-18. Write: Southwest Bible and Missionary Conference, Box 881, Flagstaff, Ariz.

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**Guelph Bible Conference**, Guelph, Ont. Conferences, May 20-Aug. 3. William Belch, David Kirk, May 20; Richard Hill, Harold Harper, June 30-July 6; W. Deans, J. Bramhall, July 7-13; Missionary Sunday, July 14; Peter Pell, John Welch, July 14-20; Robert Willey, C. E. Tatham, July 21-27; C.B.M.C. (afternoon and evening), July 24; John Welch, C. E. Tatham, July 28-Aug. 3. Write: Guelph Bible Conference, 485 Waterloo Ave., Guelph, Ont., Can.

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**Christian Deaf Fellowship Bible Camps:** Eastern, Falls Church, Va., June 17-21; North Eastern, Toronto, Ont., Can., June 21-29; South Eastern, Thomasville, N.C., July 1-6; South Central, Tulsa, Okla., July 14-21; North Western, Portland, Ore., July 28-Aug. 4; Canadian, Toronto, Ont., Can., Aug. 18-24; North Central, Decatur, Ga., Aug. 25-Sept. 1; 1957 Convention, Grand Rapids, Mich., June 12-16. For additional information: R. Tuma, 412 Ruth Pl., Decatur, Ga.

**Christian Service Brigade Camps. East:** *Camp Puk-Wudjies*, Alfred, Maine, Aug. 3-31; *Metro-New York Frontier Camp*, New Preston, Conn., July 6-20; *Pine Grove Frontier Camp*, Pine Grove, Pa., Aug. 3-17. **Central:** *Stony Glen Camp*,

Madison, Ohio, June 23-July 28; *Camp Kaskitowa*, Allegan, Mich., July 27-Aug. 31; *Rainbow Lake*, Trifant, Mich., July 7-14; *Minnesota Frontier Camp*, Grindstone Lake, Minn., Aug. 11-24; *Mink Lake Frontier Camp*, Mink Lake, Minn., August. **West:** *Southern California Frontier Camp*, Pine Valley, Calif., July 28-Aug. 10; *Camp Lukiamute*, Ore., July 20-Aug. 3; *Northwest Frontier Camp*, Garland Mineral Springs, Wash., August. **South:** *Cedar Lake Camp*, Livingston, Tenn. **Canada:** *Ontario Frontier Camp*, Soyers Lake, Haliburton, Ont., July 27-Aug. 17. For additional information write: Christian Service Brigade, 542 S. Dearborn St., Chicago 5, Ill.

**Inter-Varsity Christian Fellowship Seminar** on a graduate level will be held June 21-August 29 at Cedar Campus, Cedarville, Mich. Open to college and university graduates only, this Summer Seminar of Biblical Studies will center about five divisions of study with IVCF and guest lecturers. Information: Inter-Varsity Christian Fellowship, 1444 N. Astor, Chicago, Ill.

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### Engagements

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William Boyle, Editor

Babylon: May 9, First Baptist Church, Richard Cotter, Jr., pastor.—M. Fuller

Binghamton: May 29, Calvary Baptist Church, W. A. Haggai, pastor.—M. Fuller

Breesport: May 11, Breesport Baptist Church, Everett Duncan, pastor.—M. Fuller

Broadalbin: Apr. 28-May 3, Hemlock

Bible Church, Grace Brewer, pastor.—Manderson

Candor: May 21-June 2, Allen Memorial Baptist Church, Urban Cline, pastor.—White

Cortland: May 4, Cortland Youth for Christ.—Manderson

Cortland: May 5-16, Christian and

Missionary Alliance Tabernacle, A. J. Webster, pastor.—Manderson

Findley Lake: May 1-5, Evangelical

United Brethren Church, Gene Sackett, pastor.—Peterson

Frewsburg: May 6-12, Wheeler Hill

Evangelical United Brethren Church, Horace Fischer, pastor.—Peterson

Naples: May 14-26, Boswell Corners

Church, Alonzo Fox, pastor.—Yeager

New Berlin: May 23, Berean Baptist

Church, Robert Lacey, pastor.—M. Fuller

Olean: May 15, Grace Alliance Church,

Charles Kegerize, pastor.—M. Fuller

South Apalachin: May 19-28, South

Apalachin Baptist Church, Gordon Hay, pastor.—Yost

Speculator: May 5-19, Grace Methodist

Church, Robert Worrall, pastor.—Russell

Union Center: May 24, Independent

Congregational Church, Robert Goerlitz, pastor.—M. Fuller

Vernon: May 10, Waterville Baptist

Church, Roger Bates, pastor.—M. Fuller

### Pennsylvania

Bowmansville: May 26, Pine Grove

Mennonite Church, Howard Landes, pastor.—Place

Coal Run: May 19-26, Baptist Church

of the Open Bible, Francis Lentz, pastor.—McCone

Coopersburg: May 4, Locust Valley

Chapel, Howard Bowers, pastor.—M. Fuller

Feasterville: May 5, Feasterville Bap-

tist Church, George Cramer, Jr., pastor.

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### West Virginia

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### CENTRAL

#### Illinois

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**Chicago:** May 10, Trinity Seminary.—Newell

**Chicago:** May 22-June 2, Evergreen Park Baptist Church, Bruce Slack, pastor.—H. Pyle

**Clinton:** May 1-12, First Church of God, Allan Combs, pastor.—Ritchardson

**Sterling:** May 15-26, Calvary Baptist Church, Robert Rushing, pastor.—Crowell

**Washington Park:** May 1-12, First Baptist Church, Carl Beard, pastor.—Fehsenfeld

#### Indiana

**Anderson:** May 5-19, The People's Church, Levi Lutton, pastor.—Day

**Marion:** May 5-12, Immanuel Baptist Church.—Levin, Findley

**South Bend:** May 22-June 2, Stewart Memorial Baptist Church, Robert Edwards, pastor.—Wells

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**Sully:** May 13-24, Sully Community Church, H. G. Ellsworth, pastor.—Davidson

### Kansas

**Kansas City:** May 12, Faith Baptist Church, Al Ponticus, pastor.—Davidson

**Newton:** May 12-15, Newton Bible Church, Lawrence Friesen, pastor.—Humberd

### Michigan

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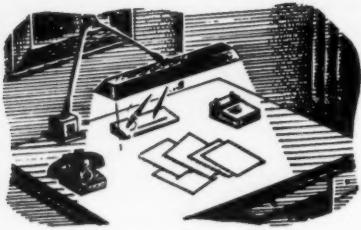
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**HAZEL GODDARD, Editor**

# YOUTH

# Supplement





## Quotes You Wrote

### **Four Is a Crowd!**

Thank you for Dorothy Haskin's article "Four Is a Crowd" in the March YOUTH SUPPLEMENT. I wish I might have read something like that before my husband and I made the mistake of living with our parents. I hope, too, that parents read the article so they will understand that when two marry they should and must live their own lives. My experience fortunately did not leave any serious scars but it was only through prayer and the grace of God that it didn't. Give us more helpful information like that—young people need it.—D.R.

### **Where is "Let's Face It"?**

I miss the "advice" column that you used to run. Although I never bothered to write in, I always got help from the problems and answers and would hate to see it discontinued. If the column was stopped because of lack of problems I am sure young people would be glad to send them in if they knew for we all have problems—many of them.—J.L., Kansas

### **How About some Choruses?**

Some years ago I noticed there was either a hymn or a chorus in nearly every issue of YOUTH SUPPLEMENT. I always clipped them out and saved them, and would like to see them used again if possible.—M.G.K., Australia

Your YS editor appreciates the many fine letters received from readers, but how about being a little more specific in your likes and dislikes? Many of you are very kind in your appreciation but you don't say exactly **what** you like (or do not!), so there is nothing to pass along to others. Let us know also what you would like to see in the YS that is not being printed—it is really **your** section, you know!

### **THE COVER**

Has the bug got you yet . . . the one that got our cover boy, George Toles? The spring fever bug is no respecter of persons or places and the fact that George is a senior at Wheaton College Academy doesn't give him any more immunity than teen-agers from any of the high schools across the country.

# TEEN TIP-OFF

by Jack Wyrtzen

## While the Sun Shines



**I** everyone! It's mighty nice of your YS Editor to let me borrow her column this month so that I can have this chat with you. With spring here we are reminded that summer is just around the corner, so I'd like to talk to you about summer . . . not next summer or the next one but *this* summer.

Naturally, I'd put in a great big plug for your spending at least part of the summer at a Christian camp. I'm completely sold on Christian camps for teen-agers, not only because I love the life myself and because red-blooded young people love it but because year after year I see the results in the lives of fellows and girls from all over the country.

Gret Johnson, a petite young Christian girl, faced such a decision. Her ambition began in the summer of 1949 while still a student nurse, when to fill up a summer vacation she agreed to attend Word of Life Island with some friends. At our Wednesday night campfire meeting she decided God wanted her to supplement her nursing career by becoming a missionary.

Upon graduation from nursing school, she enrolled in Moody Bible Institute for three years of training. While at Moody, Greta became thoroughly convinced that the will of God for her was to be a medical missionary in Africa, and specifically in Somalia. Greta is now on her way to keep God's appointment.

Many other such experiences are found in other Christian camps across the country, and youth leaders almost with-

out exception point to summer camps as the ideal medium for touching young lives for the Lord.

Yet there are some of you who find it absolutely impossible to attend any sort of camp. For many reasons, such as necessity for earning money, home conditions, etc., you must stay home and fulfill responsibilities. Don't think for a moment that Christian camps have a corner on summer spiritual experiences and opportunities. You may be contacting the working world for the first time in your life. As a Christian you have a real opportunity to witness for your Lord. It might be utterly impossible for you to say a word, but your life will speak for itself. You can make it evident by the way you work, your attitude, your manner, your actions and in many other ways that you are a Christian.

The fellow who led me to the Lord did so by the life he lived before me. We were in the army band—35 of us. George was the worst of the bunch, and yet he was the most popular. It was George who always led us into sin. Then George got saved and every one of us turned against him. But that fellow lived a consistent Christian life and prayed for me. One day at the army camp I prayed, "Lord, whatever George has, I want it."

So, it isn't so much *where* you spend the summer as *how* you invest it. Whether it is at camp (and I really hope it is!) or whether it is on a job somewhere and just staying home, determine *now* to make your time pay off for God while the sun shines.

END

# YOUTHGRAM

## Youth in action cross-country

By JACK DANIEL



» National basketball honors came to Wheaton College this spring when Coach Lee Pfund's team moved past all contenders to win the cup in the first annual NCAA small college tournament, held in Evansville, Ind.

It was a fitting climax to the Crusaders' most successful season, which saw them win 28 out of their 29 games and finish their second straight year as undefeated champions of the College Conference of Illinois.

» Don't let your studies interfere with your education, is a venerable excuse for getting into too many extra-curricular activities and letting school work slide. However, John Wallace of Ben Davis High School in Indianapolis has done all right. He's been active in everything except the Girls Athletic Association and still managed to get high grades.

Here's what John's four-year activity participation record looks like: president of Student Council, president of National Honor Society, president of the West Side Junior Optimist Club, Lt.-Col. in ROTC, vice-president of Hi-Y Club, student delegate to United Nations, county representative to Junior Council of World Affairs convention in Dayton, Ohio; vice-president of Youth for Christ Bible Club City Council, member of Math Club, baseball team, Booster Club, Bible club quiz team, and an officer in his church youth group.

Question: What did this outstanding born-again young person do with all his spare time?

» "God's Man of the Year" in Memphis is a teen-ager named Don Johnson. Don's work as head of the teen-run youth group "Teen Agers For Christ" which he helped to found, caught the attention of the Strand Bible Class of Memphis, and they presented him the first of a series of annual awards. The award was set up by the Bible class to honor someone in Memphis who has done outstanding work in the field of religion. The teen organization's work includes rallies, radio programs, and a prayer center.

» Christian casualties of mid-east tension are three student missionaries in International Students Inc., reverse-twist mission program of sending American college students abroad to study in foreign universities and preach the gospel at the same time. John Bjorklund, Arnold King and N. C. Thomas are all back in the States following the outbreak of hostilities over the Suez. Thomas has been working in the foreign student contact program in Washington, D.C., since his return.

» Rock 'n' Roll isn't the teen-agers' fault. So says Harvard University's Dr. Petirim Sorokin. While it may not be much consolation to adults whose battered eardrums have rocked and rolled to the breaking point, the professor blames it all on "vast commercial interests well organized into a powerful machine of exploiters and falsifiers of art values." Rock 'n' Roll isn't something the teen-agers dreamed up, he says, but rather a symptom of decaying art form in America, with teen-agers as victims of the decay.

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*Youth Supplement pays tribute to*

## Word of Life Island

*as it opens its tenth season!*

ONE Sunday night a few years ago a young juvenile delinquent was packed, bag and baggage, into a motor boat and headed toward an island. Although Larry Doyle may not have realized it, many kids like him had ended up later in life in a similar boat headed for another island off the coast of San Francisco. But, while Larry was a typical wild kid who had indulged in about everything a kid his age could, he had managed to keep within the law, so his island trip was not a forced one.

Someone had told Larry about Word of Life Island, and although he wasn't interested he was persuaded to go. When he landed on the Island it was like landing in another world. Young people his age were going around carrying Bibles, gospel music could be heard from the distance, and the whole atmosphere was different from anything Larry had ever known. Much to his amazement the young people seemed happy and normal. They weren't what he would have expected to find at a "religious" camp. But, nevertheless, he was uncomfortable, and he said to himself, "This place isn't for me!" Larry Doyle made up his mind then and there to get away as soon as possible.

He made his intentions known to a couple of fellows, but they persuaded

him to stay at least through Monday night. That did it for Larry! Monday night in the evening meeting he came face to face with Jesus Christ and saw himself for what he was—a lost sinner. Now, Larry Doyle is on the Word of Life staff and has dedicated his life to reach other young people with the gospel. And Larry learned later that at the very time he was making his decision for Christ his buddy was murdered in New York City.

♦ STORIES like Larry's could be told over and over by young people who take that same boat ride to the Island every year.

What is it about the Island that makes such an impact on the young campers? Is it the beautiful scenery and surroundings? That could have something to do with it, for the Island is a wooded area that is nestled down in Schroon Lake in the Adirondacks. While buildings and facilities are some of the best, the terrain and landscaping has been left rugged so the natural beauty would not be affected. Across the lake is the spacious Inn, the Word of Life Bible Conference grounds for adults, and a few miles down the road from the Inn is the Ranch for 7-13 year olds.

Could it be the leadership? That too has a real impact, for the Word of Life

Island is directed by Jack Wyrtzen, founder and director of the popular Word of Life Hour broadcast from Times Square every Saturday night. Jack has surrounded himself with a staff of workers on the Island who have the same vision for youth that he has.

Does the program have something to do with it? Of course, for when you get speakers like Charles Fuller, Billy Graham, Harold Ockenga and Charles Woodbridge on a schedule things are bound to happen.

How about young staff members whose testimonies ring out for the Christian life? That packs a real punch! When fellows like Larry who have known the sin life start talking, the gang listens. Then there are the White Sisters who were popular singers on radio and TV and who now spend their summers singing on the Island. Those things are bound to make a difference to the campers.

There are other possibilities too numerous to mention that might have effect on the young lives. Take the keen athletic program headed by runner Gil Dodds, add swimming, boating, fishing, horseback riding and waterskiing and you have a fun program that cannot be topped. Such activities prove to young people that Christians can have a terrific time together.

♦ BUT while all of this makes an impact on the campers and each is an important part of God's program for Word of Life Island, there is something even deeper and stronger than all of them put together. If you knew the whole Island story you'd understand.

The Word of Life Island really had its birth in England during the summer of 1946. While on a preaching tour throughout the Isles, Jack Wyrtzen came upon a very successful summer youth conference. He was thrilled to see many young people accept Christ, and he realized the advantages of having them for a week or more under the sound of the gospel. While still in England bodily, Wyrtzen's heart and mind had already streaked back across the ocean envisioning a Bible conference for youth.

Upon returning to America, Jack began looking for a suitable location. He had no funds but he had Scripture promises in his heart; at Schroon Lake, 95 miles north of Albany, in New York's Adirondacks, he found the answer. There was a ninety-acre wooded island.

The island was part of a vast estate belonging to three sisters of the famous ONT Clark family, thread manufacturers. Two had died, and the third, living at nearby Saratoga, was no longer able to make the trip to the island. For eight years it had remained unused. To many, the sale price of \$190,000 would have put an end to all dreams but this was not the first time Jack Wyrtzen had had to put his faith to work. When he first moved his Saturday night "Word of Life" rallies to Times Square he was warned that he was standing in the "graveyard of evangelists." But for seventeen years now Jack has been drawing capacity audiences.

So, in spite of the impossible price tag on the island, Wyrtzen believed God had set it aside for Word of Life. He visited the owner's pastor and together they went to her home. Wyrtzen told her of the plans he felt God had given him. He then added that they couldn't pos-



Horse lovers explore wooded trails on the island, discovering many an unexpected vista.

sibly approach the price she was asking. Much as he trusted God he could hardly believe his ears when Miss Clark agreed to sell the entire island for \$25,000.

Weeks of hard work followed. The island was overgrown with weeds and its forty-five buildings were in poor condition. But young Christian volunteers managed to put it in shape and the Island opened for its first season in 1947. Since then the Word of Life Island has meant the beginning of new life, or the first step along the path of Christian service, for thousands of young campers.

♦ So, from its very beginning God had the blueprints of Word of Life Island. Through His guidance and direction the Island has been transformed into a veritable miracle island for young people.

Many young people have landed on the Island through unusual circumstances and given testimony later to the effect that "Only God could have brought me to a place like this."

Week after week, all during the summer months, leaders have seen prayers answered from the smallest details to

serious problems. Every summer they see lives changed, mixed-up Christian kids straightened out, recruits won for the mission fields, and so on. At the end of the season, when the last boat load leaves the dock and results are evaluated, the leaders know again that only God could have done it.

By the end of this month, staff members from all over the country will be headed for the Island where preparations will be made for the tenth great summer. This year's program will include outstanding speakers like Lt. Gen. William K. Harrison, William Culbertson, Charles J. Woodbridge, Wendell P. Loveless, Vernon McGee, George Sweeting, Jimmy Johnson, and dozens of others.

Staff, leaders and speakers are all planning and praying so that kids like Larry who climb into the motor boat this summer and head for the Island will find an attraction that will result in changed lives, and so that young people who already know the Saviour will be challenged to live their lives 100 per cent for Him.

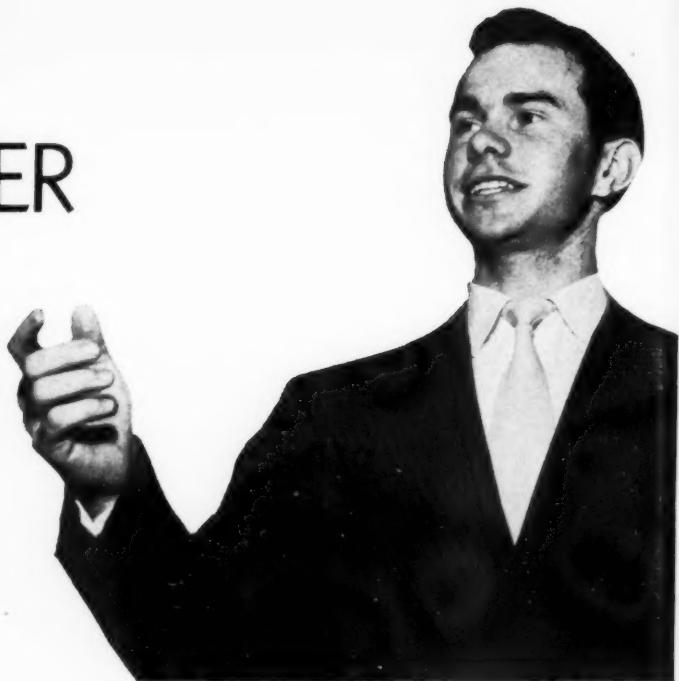
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Looks like they're having fun, doesn't it? Water ski enthusiasts say you can learn it in a day's time—if your arm holds out. Wh-o-o-ps!



# YOU Are the NEXT SPEAKER

By CATHARINE BRANDT



RECENTLY, a college professor asked his class to name all those who make their living by talking. The class came up with preachers, teachers, lawyers, lecturers, salesmen, radio and TV announcers.

"Now," continued the professor, "add all those who depend upon persuasive talking in their daily life." The class added parents, counselors, debaters, students. The professor then pointed out that everyone, unless he is physically unable to talk, is sure to be asked to face an audience and speak frequently. It may be just the answer you give a teacher in class or a testimony given in the young peoples' meeting or it may even be a sermon delivered to several hundred people. Between these extremes you'll often find yourself speaking while others are listening.

If you're interested in public speaking, you'll enroll in a speech class or go in for debate. However, if you're interested simply in making your words effective, here are some suggestions to help you get started.

If you're a Christian, you'll want first of all to know what God's Word has to say about your words. You recall the third chapter of James. James 3:2 is especially good. Then there is Ephesians 4:25, "Wherefore putting away lying, speak every man truth with his neighbor . . ." And of course you've memorized Psalm 19:14: "Let the words of my mouth . . . be acceptable in thy sight, O Lord, my strength, and my redeemer."

Long ago Carlyle put it this way, ". . . care not for the reward of your speaking but simply and with undivided mind for the truth of your speaking."

If you want your words to be an asset, you'll be careful to speak the truth.

Samuel Johnson, famous for his ability to converse, believed that four factors must enter into any profitable speaking. He called these: *knowledge of the subject, command of words, imagination, and determination not to be overcome by failures.*

It goes without saying that if you haven't studied nuclear fission, you wouldn't think of expounding on the subject. It should be just as obvious when one of your gang makes a mistake or a misstep that you wouldn't think of criticizing. You don't know what's behind it, do you? You have no knowledge of the subject.

But when you do have knowledge of the subject, speak up. Recently, the papers carried the story of a man's release from prison. Sentenced for a crime he did not commit, he spent fifteen years behind prison bars because the man who had knowledge of it failed to speak up. This is an extreme example, but haven't you sat through a meeting where everyone was afraid to speak? You had knowledge that made you certain that the proposed motion would be a mistake. Yet you kept still and the motion was passed.

Sometimes the Holy Spirit flashes a thought or a Scripture verse to our minds. We ought to make use of that knowledge at once and speak out.

I once heard a preacher who had a poor command of words ask his audience to overlook his grammatical errors and just listen to the message from God. Such a man does his church a disservice. Every grade school child is taught correct grammar. Though you may affect

a "dese, dose and dem" style of talk, you know better. Actually, exploring the English language is fun. Before the slangy talk becomes a habit, why not slip into the right groove and acquire a good command of words?

Your imagination can play a big part in your speaking. Choose words of power, words that set you thinking. It takes imagination to see the other person's point of view, and to reproduce experiences so that others can visualize them. If you use your imagination you won't be guilty of using meaningless clichés. When you talk to the unsaved fellow or girl next to you about his or her soul, do you use your imagination to make your meaning clear? Can you explain such religious clichés as "personal Saviour," "cleanse our hearts," "hold them up before the Throne of Grace"?

Ogden Nash suggests we stop our one-way thinking on a two-way street.

Perhaps, when you're the speaker, you'll find your success is not as spectacular as you could wish. Your dad rejects your suggestions about the car. Your girl refuses your plans for the evening. Your teacher says that's not the answer she wants. You hear somebody snicker at your talk in young peoples' meeting.

Don't let failure get you down. Failure is to learn on. Ask for another assignment similar to the one you stumbled over. Review what God has to say about words. Look over Samuel Johnson's formula and then be ready for your next assignment. You'll be speaking the rest of your life, you know.

**S**UPPOSE someone came up to you at school and said, "I can't make heads or tails of this Shakespeare." Then suppose you asked him, "How do you go about studying it?" and he replied, "Oh, I read a little from King Lear last week, a bit from Hamlet yesterday, and today I've been looking at Macbeth." Wouldn't you be inclined to ridicule his method of study? You might call it a "grab bag" method.

You can't understand Shakespeare by reading it piecemeal—a little bit here and a little bit there. You have to start at the beginning and read it through until it makes sense.

Oh, of course there are some choice quotations from Shakespeare that you can lift out of their context, like "To be or not to be . . ." But even here the quotation means a lot more when you know who said it and why. If Shakespeare is worth knowing (and there are a lot of witnesses who will say that it is) it is worth studying properly.

And so is the Bible! True, the Bible contains its favorite quotations, too, that can be lifted out of the context and which seem to have universal value in themselves (verses like John 3:16, Isa. 26:3, and Rom. 8:28). But, once again, these verses will mean more when you know their context. *And the Bible will mean more if you learn to study it as a whole.*

Studying the Bible is like mining. Out here in Colorado, where I live, fabulous wealth has been mined from the mountains. When gold was first discovered here a century ago, some of it lay as pure nuggets in the stream beds. And fortunate was the man who came on it! Most of it, however, had to be recovered by a diligent digging and refining of the ore in which it lay buried. But the urge to find gold at whatever cost has had a romantic hold over many a man and led him on to its pursuit.

God's truth is, the Psalmist says, "more to be desired than gold." But the temptation is to want it all to come too easily, like finding nuggets lying in a stream bed. Where is the love for the truth (which is a love for God) that will make us dig and refine the ore of Scripture until it yields its treasure?

♦ This article will, I hope, fan the flames of desire as it shows you how to approach Bible study from a bigger perspective. But at first the feeling will be one of hopelessness, especially if the Bible is an unfamiliar book.

I remember the time when I determined that I was going to read the Book of Mormon for myself. I started on page one and found myself immersed in a tedious history that didn't make any sense to me, and I soon laid the book down, thinking, "I need some one to show me how to read this." The real teaching of the book doesn't appear on the surface, and the person who has never read it before needs an introduction—especially in this busier-than-ever age when time is more at a premium than ever before.

I feel the same way about the Bible. It is folly to hand a Bible to a young person who has no acquaintance with it at

## NEW LOOK at the OLD BOOK

### The Bible Isn't a Grab Bag!

By **WALLY HOWARD**

all and say, "Here, read it!" If he begins at the beginning he will bog down in history long before he gets the point of it. He needs an introduction from someone who knows more than he and who can help him see the whole sweep of the Bible's teachings before he gets into it.

I'm not saying that a young person has to take what other people say without questioning. But I am saying that before he can come to the place of evaluating the Bible's teachings for himself, he needs to be guided in his beginning study.

A baby has to be fed before he can learn to feed himself. You don't just show him the way to the refrigerator; you prepare the formula, and warm it, and put it in his mouth. But through the long process of feeding a growing child you are working toward the day when he will be able to feed himself, and choose the proper diet.

And so with Bible study. For a new Christian there needs to be *indoctrination*. But this indoctrination must be wisely administered. Its ultimate goal should be to teach a Christian to make his own way in Bible study. Otherwise Christians will be forever dependent on some "expert," believing things not because they have found them for themselves in the Scriptures, but because their Bible teacher says so.

♦ With this in mind, let's see what kind of a picture we can get of the whole Bible. (And don't let me scare you. The Bible is really easier to understand than either the Book of Mormon or Shakespeare.)

As we pick up the Bible for the first time and thumb through it we discover that it is not one book but many. It is a library. In fact it is two libraries bound together. Here is our first clue to overall meaning.

The divisions are called *Testaments*, a poor choice of words since we don't use *testament* in our everyday language. It

would be better to say *Covenants*. Now *covenant* means an agreement or promise. The whole point of the Bible is that it is a record of God revealing Himself to man and making certain promises to him. And so He has entered into a relationship with His people by making a covenant with them.

But why two covenants? Is there a difference between the Old and the New? What is the difference? Jesus Christ, did you say? Of course. The old covenant comes before Christ, the new comes after. The old covenant looks forward to the new, and the new unfolds the true meaning of the old. So Christ is the key to all the Scripture.

And, not forgetting last month's study—that Bible study must apply to our lives—we get a clue as to where to begin studying. If Christ is the key to all the Scripture, and if our interest in Scripture flows out of our interest in Christ, it will be well to come to the very heart of the Bible's teachings first. We meet Jesus Christ in the Gospels (Matthew, Mark, Luke and John). Here we derive that fresh warmth of inspiration that makes Christian living exciting and adventuresome.

If you are new to the Bible start with Mark's Gospel (the shortest) or John's (the most explanatory) and discover for yourself "the strange fascination of Jesus Christ." Learn if you can what power He held over men, what actually happened when He was here, what values there are for you, and what it means to "believe" on Him and follow Him. Then you will be better prepared, and more eager as well, to look back into the Old Covenant to see what led to His coming, and on into the rest of the New Covenant to see what He produced—and produces—in His followers.

♦ But let's go back to these two covenants for a minute. In a sense you can sum up the whole Bible's meaning by

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calling the Old Covenant (Testament) God's Demand, and the New Covenant God's Gift. This is the whole story of the Bible, because it is the whole story of God's covenant relation with men. *He makes a demand and offers a gift.*

Look up John 1:17 for a moment. "The law came by Moses, but grace and truth came by Jesus Christ." I've been saying that in other words. In a word the whole Old Testament can be characterized by the word *law*. The New Testament can be characterized by the word *grace*. The law is God's demand. Grace is God's gift. If you can understand this you have the plot of the whole Bible in your mind.

When God first confronts us He comes with demand—and the demand is His own righteousness, a demand which we cannot meet by ourselves. Why does He ask something of us which we cannot produce? Because He is preparing the way for His grace. When we recognize our need we are in a position to appreciate His gift. And God's salvation is everywhere in Scripture proclaimed as something given freely by God rather than something attained by human effort.

Can I take you to several key passages of Scripture that set this in bold relief? Turn first to Galatians. This little letter came from Paul when he was incensed at the way some folks were trying to destroy the grace of God by insisting that "God only helps those that help themselves."

We can't help ourselves, Paul replies. God's demand (the law) can't produce righteousness (3:21); all it can do is show us our helplessness and bring us to Christ (3:22-25) so that we can accept the gift. If you want to get the whole feel of Paul's argument read from the beginning of the letter all that leads up to these verses. Some of it you may not understand, but you can't miss his central argument.

You'll find the same argument presented in greater detail in Romans. Chapters one, two and half of three accuse the human race of turning away from God and the life He intended for them, and they outline God's *demand*. Again Paul says that the law can't produce what it demands (3:19, 20), but can only bring man to the end of himself so that he will accept the *gift* of God's grace (3:21-26).

There's one word we ought to add to demand and gift. Demand leads to the gift, and both lead to human response. This response is called *faith*, and in a real sense faith is the most important word in the Bible. It's what the Bible asks for.

So here's the gist of the Bible. The Old Testament is God's demand (though all along He imparted His gift to those who responded in faith). The New Testament is God's gift (though the response in no way releases us from the demand; it simply provides the motivation and means for meeting God's demand).

And what we see here worked out historically in the giving of the demand through Moses and then centuries later in the gift through Christ, we must re-

ament) covenant of the New Testament. The story of the New Testament is the story of the New Covenant. He who has made the covenant with God accepts the demands of God. He who accepts the demands of God is accepted by God. The New Covenant is the New Testament.

Thus the Bible comes alive. It becomes not a grab bag from which we fish out little isolated bits of help, but a new covenant with God whereby we enter into personal relationship with Him. From this point on Bible study takes on greater meaning. We see it "whole" and read its parts with new understanding. We see it as a living Book, and draw fresh strength from the Lord Jesus Christ wherever we may be reading.

*Be looking for another article in this series next month!*

#### TRUST, OBEY—AND WALK

The New Testament speaks of the "obedience of faith," for faith is not merely a mental assent but a moral commitment. God has given the Holy Spirit to those that obey Him (Acts 5:32).

The words of George Muller to A. T. Pierson emphasize this truth: "My beloved brother, the Lord has given you much light, and will hold you responsible for its use. If you obey Him and walk in the light, you will have more; if not, the light will be withdrawn."

—*The Harvester*

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## Memorial Day Breakfast

By Virginia Newitt

WITH the coming of warm spring days, the sun shines in and hearts go winging out. Who wants to stay inside when everything calls to come outside and soak up some sunshine?

Memorial Day is a holiday for everyone across the country. It is a good day to spend out of doors together. Let's have breakfast in a lovely park, morning devotions under the trees, then some good games—volley ball, baseball, badminton, and maybe we'll go bicycling, too. It may even be warm enough in the afternoon to have that first swim of the year!

Your city probably has a spacious park with picnic tables, cooking grills, tennis courts, ball diamond, and other facilities. Or there will be one near enough so that you can reach it conveniently. At any rate, pick your park and let's make some plans. Perhaps you had better take a drive out to the park beforehand and choose a spot with enough tables, stoves and other facilities to meet your needs.

Reservations should be made and money paid in advance so that the food committee can operate. Meeting at the church so that everyone will have a ride is a good idea. Or the drivers can pick up kids at their homes. But don't miss anyone!

Early birds have more fun on Memorial Day. To have your breakfast and devotions uninterrupted by other holiday picknickers is much more exciting. Get going early enough to be at the park by 7:00 A.M. at least.

What sort of food would you like? You

may have real breakfast type things like fruit, pancakes or scrambled eggs, sausages, sweet rolls, doughnuts and cocoa. Or some groups like to depend on regular cook-out food such as hamburgers and hot dogs. Make your menu according to what your gang likes, but have plenty! What that delightful morning air does to appetites is considerable!

Make careful lists of everything you will need. Nothing is worse than to find you have forgotten matches to light the fire! The lowly salt shaker often is left at home. And lack of such an insignificant thing as a can opener or a paring knife can hamstring your breakfast preparations.

Paper tablecloths will be best. Bring thumb tacks to fasten them down. Each person should bring his own table service for whatever your menu requires. Line up all the frying pans and other equipment you will need. A giant sized coffee pot can be used for cocoa.

Do all you can ahead of time. If scrambled eggs is on your menu, mix up the eggs, milk, salt and pepper the afternoon before, put it in a large jug and refrigerate. A quick shake next morning and you are ready to pour it into the pan. Prepare and chill fruit juices and fresh fruits. Many of the new prepared foods will be a big help to you. Brown-and-serve sausage is so easy to fix. Instant cocoa mixes are also very simple to use. Order baked goods ahead. Most bakeries are open before 7:00, and for really fresh rolls you could arrange to pick them up on your way out.

Pack up all your gear early—char-

Moody Monthly

coal, kindling, newspapers, tablecloths, matches, pots, pans, food, and all those things you were wise enough to add to your list as you thought of them. Plan carefully. This is the very essence of a good party.

When the bacon is sizzling in the pan, and the cocoa is steaming in the pot, and everyone is gathering around simply famished—well, that's the time to dish up the food. And how they will enjoy it!

One of the very pleasantest things about this outing is the rewarding time you will enjoy at morning devotions. There is something quite wonderful about God's outdoors. You will have a sense of being very close to Him.

Make prayerful plans. Choose choruses and hymns for their warmth and their message. Get Joe to bring his accordion and Don his guitar. Ask the Lord to lead in the choice of Scripture. When you have read it, talk about it. Discussion can be very fruitful in this informal setting. Testimonies come easily. A quiet session of prayer will follow quite naturally, with several leading for specific requests. A final song here may linger on lips for the rest of the day.

Everyone should help clean up the breakfast things (this can be as much fun as anything else!). Then to the games!

A baseball game between rival teams made up beforehand will be fun. Post team names (Yankees, Dodgers) with captains on your bulletin board and let fellows sign up. Girls enjoy cheering for their favorite guys. Presentation with great ceremony of a goofy "trophy" to the winners can be an annual event. This trophy could be a little baseball cap perched on a softball "head" and gilded with gold paint. You can undoubtedly think of something even more nonsensical.

Volley ball, croquet, badminton, horse-shoes, tennis—everyone to his own choice when the baseball game is over. Or if you prefer have planned group games. Is there a bicycle rental in or near your park? Take your group on a ride through the park. Loads of fun! We know a place with a lagoon and canoes for rent. Just be sure to take advantage of whatever there is.

Though no plans will be made for lunch, you'll probably find many wanting to continue the fun throughout the day. Better report home and let the folks know what the score is. Make sure no one lacks a ride home. Be sure to leave the park clean. This should be a memorable Memorial Day for you. We sincerely hope that it is.

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Thou living, loving Saviour be;  
Brighter the vision of Thy face,  
More charming still Thy words of grace;  
So life shall be transformed to love,  
A heaven below, a heaven above.

—Author unknown

May, 1957

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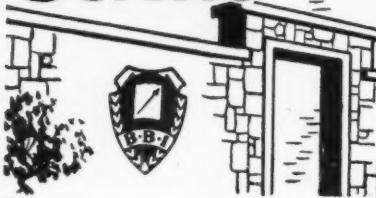
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### Prayer Saves Family From Flames

By William Rutledge

DURING the holiday week at the end of last year a terrifying fire swept the luxurious Malibu region of southern California. High and shifting winds, plus the canyons and mountainous terrain on which stood many costly homes, made the inferno almost impossible to combat. Thousands of fire-fighters, including professional experts and whole units from the U.S. Navy and Army stationed in the vicinity, were able to defeat the flames—but only after a week of battling, day and night, and a cost of nearly one hundred million dollars.

One of the remarkable stories which came out of this sensational and baffling fire was also a story of a remarkable answer to prayer. It concerned a man and his wife and their two children.

They suddenly found their mountain-side home surrounded with blazing walls of flames. There was no escape and no way that rescue teams could reach them. The father simply told his frantic family that there was nothing they could do but to pray, and hope that the greatest Power would intervene to spare them in this holocaust.

The father, speaking for his family, gently prayed.

To the amazement of all, including observers in the helicopters overhead, the flames miraculously parted and swept around the entire home and the family. Not one of them was so much as singed. The flames roared on and around them in a way that cannot be understood or explained except in terms of true and positive faith.

Men study all the laws and effects of every phase of life, but there has ever been—and always will be—that which cannot be explained, that which cannot be pinned down to iron-clad rules. By every natural law of forest fires, this family and their home should have burned to cinders.

He on His throne heard this desperate prayer, and the raging flames were obedient to Him, the Ruler of all things.

No matter how skilled and expert and lauded any of us may become in any phase or pursuit of life we cannot ignore or fail to reckon with God who governs the universe. He can turn every expectation into failure, every wisdom into foolishness, and every despair into thrilling triumph.

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## Student Medicine

By C. B. Wyngarden, M.D.



### Be a Regular Fellow!

PERHAPS it will surprise you to know that recent studies of college students reveal that the percentage registering complaints of constipation is as high as the older age group.

I can hear your remarks now. "The doc must be hard up for a topic this month!" But the problem is a real one and we should not dodge it.

A word as to the function of the large bowel will help to clarify our treatment of constipation. The colon is divided into a right and left side and each side has a different function. The right side has the function of absorbing fluids, minerals and vitamins. The left side has as its major function storage of waste products. Any disturbance of the function of the right side by high colonic irrigations or excessive use of mineral oil results in improper absorption of necessary fluids, minerals and vitamins.

Normally there is an evacuation once a day. This, however, is not always the rule. Many young people have a movement every other day and occasionally every third day or longer. The most frequent cause of constipation is failure to respond to what is called the gastro-colic reflex. Most normally a movement follows the ingestion of food into the stomach. When the stomach is distended the reflex stimulates the colon to empty. When this urge is neglected the feces become dehydrated and constipation results. I cannot over-emphasize the importance of responding to this urge.

Since laxatives remove the entire content of the colon, not just the normal waste, it is not the answer to the problem. By removing the fluid contents of the bowel, laxatives cause further dehydration of the feces and a hard stool results. Fresh vegetables like spinach, cabbage, onions, etc. are helpful. Fresh and dried fruits also add bulk to the stool. At least eight glasses of water a day should be drunk.

Before finishing this article we should stress the fact that no laxative of any kind should be given in the presence of abdominal pain until the patient has seen a physician. Remember, the colon reflects the general nervous temperament of an individual. To insure proper function of all our organs it is a good plan to keep in proper mental, physical and spiritual balance. Proper exercise, mental and physical, and a right relationship with our Lord are prime prerequisites for a healthy body.—THE DOCTOR

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THE EDITORS

(Read Genesis chapter 25, verses 27 to 34, and chapter 27, verses 1 to 40; Second Samuel chapter 11; also chapter 12, verses 1 to 13; Isaiah chapter 1, verse 18; Romans chapter 5, verses 1 to 11; also chapter 8, verse 28.)

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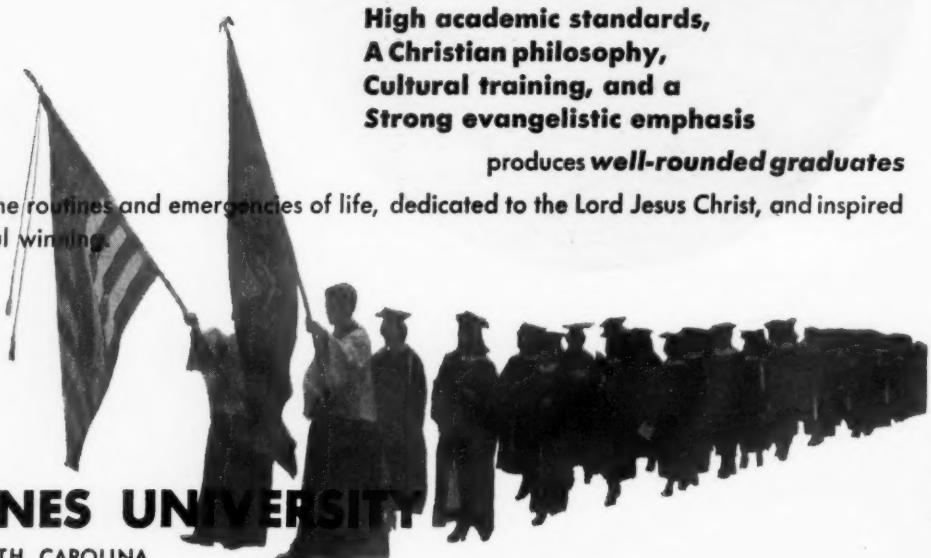
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